Pāśupata Sūtram

HARIPADA CHAKROBORTI

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PĀŚUPATA SŪTRAM WITH PAÑCHĀRTHA-BHĀṢYA OF KAUṆḌINYA.

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PĀŚUPATA SŪTRAM
WITH PAÑCHĀRTHA-BHĀṢYA OF KAUṆḌINYA

Translated with an Introduction on the history of Śaivism in India.

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Dedicated

To

The Sacred memory of my mother

Late Sushila Devi,

who was an earnest devotee of Śiva.

"पिता स्वर्गः पिता धर्मः पिता हि परमं तपः ।
पितरि प्रीतिमापन्ने प्रियन्ते सर्व्व-देवताः ॥"

"या देवी सर्व्वभूतेषु मातृरूपेन संस्थिता ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥"

FOREWORD

The Pāśupata sūtra with the Bhāṣya of Kauṇḍinya embodies the theories and doctrines of the ancient school of Śaivism, which has been called Lakuliśa Pāśupata-darśana in the Sarva-darśana-saṃgraha of Sāyaṇa-Mādhava. The Bhāṣya sets forth the inner significance of the sūtras. The text was compiled from various manuscripts and published in the Trivandrum Sanskrit Series in 1940. It is rather curious that this important work which throws a flood of light on the creed, philosophy and practices of a sect of the Śaiva cult has not received the attention of scholars to the extent it deserves. Dr. Haripada Chakraborti of Visva-Bharati University has taken great pains to prepare an English translation of this work, sūtras and commentary. The language of the commentary which abounds in archaic expressions points to its hoary antiquity. The text also bristles with difficulties which may have been one of the reasons for its comparative neglect. Dr. Chakraborti, in its translation has succeeded in clearing away the cobwebs of obscurity and I trust and hope that it will now attract the attention of scholars both in India and abroad. He has undertaken the uphill task as a labour of love, inspired by love of science.

In a learned introduction he has given a rather elaborate history of Śaivism as a cult and a philosophy which gives a stamp of originality to the system. This Introduction is the result of extensive study and sympathetic understanding of the various offshoots of Śaivism which is still proper to reckon with in the religious atmosphere of India. Dr. Chakraborti could have followed the line of least resistance by giving a survey of the contents of the work and thereby stearing clear of the obscurities. But he has not chosen the path of ease. He has had to struggle with the text and I am pleased to remark that he has achieved considerable success. Every

unbiased scholar will be impressed with his scholarship and enormous labour involved in the researches. I am an incorrigible optimist in his researches and though the present state of unsettled affairs in India may damp the spirit of laborious research as unrewarding and chances of handsome recognition of scholarship seem remote, I can not resist the belief that better days will come when Dr. Chakraborti's work will receive the admiration of scholars interested in India's cultural history. That will be his reward.

Satkari Mookerjee

Retired Asutosh Professor of Sanskrit, Calcutta University & Director, Nava-Nalanda-Vihar, (Bihar).

Ratma Vill.
Dt. Birbhum
19-10-69

PREFACE

The Pāśupata-sūtram with the commentary of Kauṇḍinya was first edited by Sri R. Anantakrishna Shastri and published by the Oriental Manuscript Library of the University of Travancore, Trivandrum in 1940. These sūtras are one of the earliest sources of information on the Pāśupata religion and philosophy. Here this is an attempt to translate the book, for the first time, into English, as faithfully as possible. It should be noted that the book, mentioned above, contains, most unfortunately, many expressions of doubtful meaning, perhaps wrongly printed. Hence this work had to face a great difficulty.

In the Introduction an attempt has been made to trace the general history of Śaivism from the earliest times to the period of Kauṇḍinya with its subsequent development; and to make a comparative study of the religious and philosophical aspects of different schools of Śaivism, *viz.*, the Lakuliśa-Pāśupatas. the Kāpālikas and Kālamukhas, the Śaivas of the Āgamas and those, as represented in the Śiva-mahāpurāṇa.

Before each piece of translation is put the Pāśupata sūtra in italics, "Liṅga-worship and the Pāśupatas", "Some further notes on the Pāśupata system" and "Some other Śaiva subsects" are also added in the Appendices I, II and III.

I am grateful to my Guru Dr. Sudhakar Chattopadhyaya, M.A., Ph.D, Professor and Head of the Department of Ancient Indian History and Culture, Visvabharati University for the very suggestion to take up this work and for his words of advice and encouragement. I am equally thankful to Pandit-pravara Sri Shambhunath Bhattacharya, Saptatīrtha, the most reputed Adhyāpaka of Girivala Chatuṣpāṭhī of Bolpur for the help I received from him in the interpretation of some passages of the text.

I pay my humble tribute of respect to my teacher Dr. Satkari Mookherji, formerly Asutosh Professor of Sanskrit, Calcutta University whose "Foreword" has enhanced the value of this treatise.

While the work was in the press, I received much help from my sons Sriman Prasanta and Susanta and from my wife Srimati Uma Devi as well for proof-reading.

I am indebted to Sriman Satyakinkar Sain, M. A., formerly my pupil who, inspite of his heavy pressure of duties as the sub-editor of "Hindusthan Standard" Calcutta has helped me most gladly in preparing the index. My thanks are also equally due to Sri BimalKu mar Dhur of Academic Publishers, Calcutta for bringing out this book.

I shall deem my labour amply rewarded if this book proves useful to scholars, interested in Pāśupatism.

"Ā paritoṣād viduṣāṃ na sādhu manye prayoga-vijñanam."

H. P. Chakraborti

"Naivedya", Bolpur
(West Bengal).
Jagaddhātrī-pūjā,
18. 11. 69.

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INTRODUCTION

I. HISTORY OF ŚIVA-CULT IN THE EARLIEST TIMES

Before dealing with the doctrine and philosophy of the Pāśupata system let us examine the origin and development of the Śiva cult in our ancient India upto the period of Kauṇḍinya. It is hard to say anything exactly about the nature of Śiva in the pre-historic period. Sir J. Marshall believes the figure of the seal of Mahenjodaro as that of Śiva, having three faces, two horns, two arms, seated on a yogic posture which may be called 'Kūrmāsana' in the terminology of the later period, with an elephant, a tiger, a rhinoceros and a buffalo drawn on its both sides. Another peculiarity of this figure which is believed to have been worshipped in that hoary antiquity by the people of Mahenjodaro is that it has its penis raised up, though of course, it is not distinctly clear. Though this theory of Marshall is open to controversy, it will not be very improper to take this as the earliest prototype of Paśupati, the great yogin. Mention may be made of another seal at Mahenjodaro which contains perhaps another form of the same god, seated on a yogic posture, though not exactly a Kūrmāsana and flanked on both sides by the images of two Nāgas, half-man and half-serpant kneeling down to pray. This may also be taken to be the original form of Śiva, surrounded by the Nāgas of the subsequent period. We have also many other hybrid figures of Śiva with the face of a man but the rest of the body being that of a sheep, bull or elephant, etc., drawn on a few seals of the same place. M. S. Vats believes that the figure of a god, seated like a yogin, surrounded by many animals, specially with the figures of a bull, a trident and a man standing before a two-storeyed building, drawn on the back-side, of the terracotta seal at Harappa is that of Śiva. (Excavations at Harappa, pp. 129-30). The bull and the trident, the

marks of later Śiva go much to confirm the theory of Mr. Vats, no doubt. Besides, Marshall interprets some materials, made of steatite or terracotta, found out in the Indus valley as symbols of phallus. It may not be wrong to think that the people of the Indus valley in the pre-vedic period worshipped their god, probably the earliest phase of Śivà with these phallic symbols. Most probably these original people are referred to in the Ṛgveda as Śiśna-deva who were condemned by the Vedic Ṛṣis. However, Sāyaṇa explains the term śiśna-deva in a different way to mean wanton and sensual persons only. It is interesting to note in this connection that a half-broken statuette of deep grey slate, discovered at Harappa appears to be represented in the dancing posture but we can not definitely say whether it is the figure of a male or female. Marshall, however, takes it to be the earliest phase of Naṭarāj Śiva, as noted subsequently in the purāṇas. All these data lead us to assume that the god, worshipped by the people of the Indus valley culture was the primitive type of Śiva.

Next in the Ṛgveda we come across Rudra, the mighty power behind the dreadful and destructive phenomena of nature like storms, thunderbolt, wild fire and the epidemics. Sir R. G. Bhandarkar explains rightly the process of transformation of this malignant Rudra into the benignant Śiva:— "But human beings do not believe in purely malignant power reigning in the Universe. The dreadful phenomena are attributed to the wrath of a god, which, however, can be appeased by prayer, praise and offerings. Then the god becomes Śiva." (VSMRS., 1965 Varanasi, p. 102). Some of the hymns show the twofold character of Rudra. Rudra is represented as Paśupa, *i.e.*, protector of the cattle, (Rv., 1., 114., 9) and as possessing weapons which slay men and cows (Rv., 1, 114, 10). Rudra is prayed not to afflict children with disease (Rv., VII, 46, 2). Thus while Rudra is conceived as a destructive power, he is also equally prayed for beneficent measures. The ṛc (1, 114, 8) may be quoted here —"Oh Rudra, do not, out of thy anger, injure our children and descendents, our people,

our cattle, our houses and do not kill our men. We invoke thee always with offerings." Rudra who is believed to cause diseases, as noted above is also noted as possessing healing power (Rv., 1, 43, 4) and as the best of all physicians (Rv., II, 33, 4). The Śatarudrīya (TS., IV.5.1.; VS., ch. 16) is more distinct in this respect. The hundred names of Rudra manifest his character, both terrible and benignant (śivā tanuḥ). The names like Śaṃbhu, Śaṅkara and Śiva which occur at the end of the list show his beneficent aspect. Rudra is described as the son of Uṣā and Prajāpati gives him eight names of which seven agree with the list of the Atharvaveda, *viz.*, Rudra, Śarva, Ugra, Bhava, Paśupati, Mahādeva and Īśāna and the eighth one is added as Aśani (the thunderbolt). Of these Rudra, Śarva, Ugra and Aśani are the names of the terrible aspect and the rest speak of his beneficent nature. In the period of the Gṛhyasūtras Rudra was still a god of terror and he was propitiated, as evidenced by the sacrifice called Śūlagava which was performed for averting the cattle-disease. (AG. IV. 9).

Now let us examine the Śvetāśvatara Upaniṣad which contains the germs of the doctrine of the later Pāśupata School. Of course it must be admitted that this Upaniṣad does not show any sectarian spirit. The most elevated idea of Rudra-śiva is established here. The theory of monotheism and that of the impersonal Brahman of the earlier Upaniṣads are blended together in Rudra-Śiva and Rudra-Śiva receives the heartful worship of the Ṛṣi who realises that he is the only one God without the second. The second chapter reveals to us the process of yoga which purifies the nature of the individual soul and unites it with the supreme soul. The first two stanzas of the third chapter deserve special notice. Rudra is represented as possessing a net and ruling over all the worlds by his ruling power and being the cause of creation. He is the only God, one without the second who controls the entire world by his ruling powers, who creates all, protects them and withdraws everyone on the day of dissolution. It is interesting to

note that Rudra has been eulogised as the only God, knowing whom one gets free from all bondages and the expression "jñatvā Devaṃ muchyate sarva-pāśaiḥ" has been repeated as the last foot of a number of stanzas. God is described in the 4th chapter as creating many forms with a particular motive, though He himself is formless; and is prayed for granting a holy will to the worshipper. The tenth verse of this chapter speaks of Māyā as the Prakṛti and of one who uses this Māyā as Maheśwara. The last verse of the fifth chapter describes Śiva as the creator and destroyer, who is knowable by Bhāva (faith, love or the pure heart). This Upaniṣad ends with the Ṛṣi's self-surrender to the god who shines in one's own intelligence. This work lays stress on meditation and Yoga. Sir R. G. Bhandarkar's comment is worthy of notice—"The Śvetāśvatara Upaniṣad, therefore, stands at the door of the Bhakti cult and pours out its loving adoration on Rudra-Śiva instead of on Vāsudeva-Kṛṣṇa as the Bhagavad-Gītā did in later times when the Bhakti doctrine was in full swing." (VSMRS, p. 110). But it should be noted that the Śveta. Upa. is not the work of any sectarian spirit.

The Atharvaśiras Upaniṣad is, however, a much later work, written with the spirit of sectarianism. The gods approached Rudra to disclose His identity and learnt that Rudra alone was, is or will be and none else. Rudra identified Himself not only, with various Vedic gods like Brahmā, Prajāpati, Agni, Indra, Soma, Varuṇa and others, but also with some gods of the Purāṇas like Skanda, Umā, Vināyaka, etc. The seven worlds, five gross elements, eight planets, and Kāla, etc., are also disclosed as His manifestations. From the text, we learn that "in the inside of heart exists the subtle body in which there are anger, greed and forgiveness. Destroying greed which is at the bottom of human motives and concentrating the mind on Rudra, who is one and eternal, one should be moderate in eating and drinking". This Upaniṣad mentions the Pāśupata Vrata which consists in besmearing the body with ashes. Ashes are eulogised as "the ash is fire, the ash

is water, the ash is earth, everything is ash, the ether is ash, the mind, these eyes and other senses are ashes". This vow, duly performed would entitle the worshipper to get released from the noose (pāśa) with which the Paśu or individual is tied ("paśupāśa-vimokṣaṇa) and to gain the powers of the Lord. Thus this treatise is definitely the work of the author belonging to the Pāśupata sect which will be treated later on.

Next to the Śvet. Upa., Pāṇini and Patañjali are the sources of our informations about this god, Rudra-Śiva. Pāṇini refers to the names of this god as Rudra, Bhava, Śarva and Mṛḍa (iv, 1, 49), whom we come across in the vedic literature. He mentions Śiva also in the sūtra 'Śivādibhyo'n' (4, 1, 112), suggesting thereby the existence of the devotees of Śiva in his period (5th cent. B. C.). We learn of these worshippers of Śiva existing in the Punjab about a century after Pāṇini from the Greek records. The people named Sibae or Siboi living during the time of invasion of India by Alexander are mentioned in the treatises of Greek historians like R. Curtus, Deodorus and others. The Siboi, as described by these classical writers appear to be devotees of Śiva because their description agrees partly with the description of the Śaivas in the Mahābhāṣya.

Śiva is also mentioned in the contemporary Buddhist literature. The Chullavagga and the Saṁyukta Nikāya mention Śiva as Deva or Deva-putta. Īśāna is also mentioned along with Venhu (Viṣṇu) in the Dīgha Nikāya. Patañjali mentions Rudra and Śiva. He referred to the animal-sacrifice in connection with Rudra. Rudra's medicines are also noted as efficacious in the Mahābhāṣya ("Śivā Rudrasya .bheṣaji"). Patañjali mentions Śiva in connection with the Dvanda compound, while commenting on the rule (6. 3, 26) and suggests that Śiva is a popular god other than the vedic one. He refers to the images of Śiva along with those of Skanda and Viśākha, made sometimes of precious metals. A Śaiva sect known as 'Śiva-bhāgavatas', carrying in hand an iron lance as an emblem

of the deity is also distinctly mentioned in the Mahābhāṣya (under Pāṇ, V. 2. 76). It is interesting to note that Patañjali did not like the practices of the Śiva-bhāgavatas like covering the body with the skin of animals, carrying of iron-lances and of staves, etc., as evidenced by his commentary like "Yo mṛdunopāyenānveṣṭavyān-arthān rabhasenānvicchati." 'Śivapura' is mentioned by Patañjali as a village of the northern country, (under Paṇ., 4. 2. 104). Thus the existence of the Śaivas, rather the Pāśupata sect is established by these two grammarians. 'Deva' of the Niddesa-list is undoubtedly Mahādeva's abbreviated form and confirms the above theory.

Let us now examine the Mahābhārata as the source of Śiva-worship. It mentions both the aspects of Rudra and Śiva—"Dve tanū tasya devasya Brāhmaṇāḥ Vedajñā viduḥ-Ghorām-anyām Śivām-anyām, (7. 201. 107)." Śiva is noted here in various names, Rudra, Śiva, Mahādeva, Girīśa, Giritra, Kapardi, Kṛttivāsa, Hara and Bhava. All these names are also traced in the later vedic literature. 'Kṛttivāsa' of the Śatarudrīya may be the source of the story of the killing of Gajāsura. The Tāṇḍya Mahābrāhmaṇa may be accepted as the source of the story of the destruction of Dakṣa's sacrifice by Śiva, which has been given more or less in different forms in the epics and the Purāṇas. Dadhīchi is represented in the Śāntiparvan as supporting the cause of Śiva, while arguing with the Vedic gods and Ṛṣis including Dakṣa and as describing Rudra as Maheśvara, the protector of cattle, creator and preserver of the world, the lord of all and the real enjoyer of sacrifices. Dakṣa is told to have denied the existence (Mbh, 12. 283. 20) of Maheśvara, showing thereby that Maheśvara is a god of the Purāṇa, different from the vedic Rudra. Thus though Śiva of the Mbh. possesses the chief features of the vedic god Rudra, yet he is evolved out of something which is pre-vedic and non-Aryan. It has already been pointed out that Patañjali means to refer to Śiva as a popular god, different from the vedic gods. The Rāmāyaṇa also alludes to this popular aspect of Śiva (5. 89. 6), while referring to the union of Śiva and Umā with

Kuvera and Ṛddhi in the Kailāsa. The study of the śatarudrīya also shows that Rudra-śiva was closely connected with stragglers in the forest, with Vrātyas (boycotted from the Aryan class) and with the wild tribe of the Niṣādas and the gods of these last were amalgamated with Rudra.

The non-vedic character of Śiva is also proved by the Liṅga-worship, which was practised by the pre-Aryan aboriginals of the Indus valley and which was condemned in the Ṛgveda as the worship of 'Śiśna-deva, as already pointed out. R. G. Bhandakar expressed the possibility of this symbolic worship in the period of the Śvetās. Upa., as evidenced by its stanzas, (IV. 11 mentioning Īśāna as presiding over every yoni and V. 2 mentioning the Lord as presiding over all forms and yonis). But Dr. J. N. Banerjee has suggested rightly that the word 'yoni' of the *Śv., up.* is used not in the sense of the symbol of a female organ but in that of the seed cause (Pañchopāsanā, p. 136). None of the archaeological evidences of the pre-Gupta period shows the symbols of phallus and the female organ. Gopinath Rao discovered in Gudimallam (Andhra-pradeśa) a big Śivaliṅga along with two-armed Śiva, ascribed to the pre-christian era, which is without any Yoni-pīṭh and which is still being worshipped. Liṅga-worship, if it prevailed at all, did not gain any prominence in the days of Patañjali who refers to Śiva's images but not to any emblem of the god. It seems to have been unimportant even during the period of Wema-Kadphises whose coins contain the emblem of Nandin, *i.e.*, the bull but not the phallus. The coins of the Greeks, Śaka and Parthian Kings. (200 B.C. to 100 A.D.) also show the emblem of the bull but not of the Liṅga. Hence we may say that this element which was perhaps first introduced among the uncivilised tribes, gradually spread among the upper classes of the Aryans in the subsequent period, as evidenced by the story of Upamanyu in the Mahābhārata (Anuśāsanaparvan, ch. 14). Thus the worship of Śiva in different aspects is testified to by the Mbh. and specially the story of Arjuna's gaining the weapon, presided

over by Paśupati (Pāśupatāstra) by austerities (in the Vana-parvan) indicates definitely the rise and prominence of the Pāśupata sect. The Nārayaṇīya section of the Mbh. mentions the Pāśupatas as one of the five schools of religious doctrines (Śāntiparv., ch. 349, v. 64):—

"Umāpati-r-bhūtapatiḥ Śrīkaṇṭho Brahmaṇaḥ sutaḥ/
Uktavān-idam-avyagro jñānaṃ pāśupatam śivaḥ//."

Śrīkaṇṭha, the consort of Umā, the lord of spirit and son of Brahmā is stated to have revealed the tenets of the Pāśupata school.

The Pāśupata School

The history of the origin of the Pāśupata School is still shrouded in darkness. We have already traced the history of Śiva-cult from the pre-vedic and vedic periods; but it is hard to say when the Śaivas formed a Pāśupata sect or school of thought and who was its first originator. V. S. Pathak (Hist. of Śaiva-cults in N. India, 1960, Varanasi) has tried to show that Śrikaṇṭha, as referred to in the Sāntiparv. of the Mbh. was the founder of Pāśupata and not Lakuliśa, as is usually supposed. The tradition of Śrīkaṇṭha's being the originator is recorded in the Tantrāloka (Kashmir Shaivism, pp. 5-6, Tantrāloka, 1, p. 27), the Śivadṛṣṭi (studies in the Tantras, p. 102), the Bṛhadyāmala (*Ibid*, p. 103) and the Śiva-purāṇa (9, Vāyavīya, Śiva, Ch. IX). Śrīkaṇṭha is also recognised as a god in the Śaiva pantheon. The Tantrāloka (XII., p. 397) states that the Pāśupata system was taught by Śrīkaṇṭha in five channels. The form of Śrīkaṇṭha with five faces is also accepted in the Lakuliśa school. But R. G. Bhandarkar doubts whether this Śrīkaṇṭha "was a human being afterwards recognised as an incarnation of Śiva, or whether it is a mere general statement.....meaning nothing more historically than that the system gradually came into existence without any special individual being concerned with it" (VSMRS, p. 116); rather he regards Lakulīśa as the founder of the Pāśupata School.

He remarks—"Lākula was the general name by which the Śaiva sects were called,.....this general name has for its basis the historical fact that a person of the name of Lakulin or Lakulīśa founded a Śaiva system corresponding to the Pāñcharātra system, which the Vāyu and Liṅga-purāṇas consider to be contemporaneous with it. The other general name Pāśupata arose by dropping the name of the human individual Lakulin and substituting that of the god Paśupati, whose incarnation he was believed to be, as is done in the texts of the Mbh., quoted above." (Vaiṣṇavism etc, Collec. works of Bhandarkar, IV., p. 172). It is interesting to note, however, that both Śrikaṇṭha and Lakulīśa are mentioned as the only two authorities on Śiva-śāsana in the Tantrāloka (XII, p. 396)—"Dvāvāptau tatra cha Śrīmacchrīkaṇṭha—Lakuleśvarau." As Śrikaṇṭha is mentioned as the first member of the compound and Lakuleśvara the second member here, it may not be unlikely that Śrikaṇṭha is earlier than Lakuleśvara. The same work describes Lakuliśa as singer of the glories of Śrikaṇṭha (*Ibid*, p. 397). Prof. Bagchi also suggests that "Lakuliśa was probably his (Śrīkaṇṭha's) disciple and that these two were responsible for the foundation of the Pāśupata religion. (Hist. of Bengal, Dacca Univ., 1943, p. 1405). But the historicity of Śrīkaṇṭha is yet to be proved, because it may be equally possible that Śrikaṇṭha is merely the epithet of Mahādeva or Maheśvara who is believed to be the ultimate source of the Pāśupata system and who is believed to be reincarnated as Lakuliśa for the propagation of the faith, as described below.

Next about Lakuliśa. The Vāyupurāṇa (ch. 23) and the Liṅga-purāṇa (ch. 24) report that when Vāsudeva was born, Maheśvara incarnated himself as a Brahmachārin by the name of Lakulin after entering a dead body, thrown into a cemetery at Kāyāvatāra or Kāyāvarohana which is the same as Kāravaṇa, a town in the Dabhoi Taluka of the Baroda State, mentioned in the commentary of Kauṇḍinya (*Infra*, p.) and also in the Kāravaṇa-māhātmya in Gaṇakārikā. Lakulīśa had four pupils named Kuśika, Garga, Mitra and Kauruṣya.

Mādhavāchārya (c. 1350 A. D.) grouped the Pāśupata system into four divisions and mentioned Lakulīśa-Pāśupata system as the first, which mainly followed the original Pāśupata sūtras. The Śiva and Kūrma-purāṇa give us a list of 28 incarnations known as Yogāchāryas starting from Śvetāchārya and ending with Nakulīśa. Each of them had four pupils. Thus the total number of Yogāchāryas came to be 112. But Nakulīśa is the first teacher to teach Pāśupatism in this Kaliyuga. (*cf.* Śiva-p., Vāyavīyasaṃ, ch. 9, pt. ii and Kūrma—p., pt. i, ch. 53). The incarnation of Śiva as a man with a club in his hand in the country of Bhṛgukaccha (Mod. Broach), being propitiated by Bhṛgu is referred to in an inscription, (dated c. 971 A. D.) in the temple of Nāth near that of Ekaliṅgji near Udaipur, Rājputāna. This inscription also mentions the names of the above-mentioned direct pupils of Lakulīśa, each conversant with the Pāśupata yoga and using ashes and wearing bark-dress and matted hair. The Cintrā Praśasti of Śārṅgadeva, dated 1274-96 A. D. (E. I., p. 282) records the rise of four branches (jātis) from these four pupils of Lakulīśa. Another inscription dated 943 A. D. at Hemāvatī (Mysore) records Lakulīśa's rebirth as Muninātha Chilluka.

Now the question of date of Lakulīśa. R. G. Bhandarkar places "the rise of the Pāśupata School mentioned in the Nārāyaṇīya about a century after that of the Pāñcharātra system, *i.e.*, about the second cent. B. C.". (VSMRS., p. 117). Bhandarkar's theory of placing Lakulīśa in the 2nd cent. B. C. may be perhaps due to the fact that he wanted to establish Lakulīśa as the first teacher of Pāśupatism which was followed by the Śiva-Bhāgavatas, as referred to in the Mahābhāṣya. But D. R. Bhandarkar suggested on the basis of the Mathura Pillar ins. of the time of Chandragupta II (E. I., XXI, 1 ff) that Lakulīśa should be better placed in the second quarter of the 2nd cent. A. D. This inscription records that Udita founded two Śiva-liṅgas known as Upamiteśvar and Kapileśvar in 61 Gupta era (=380 A.D.) after the names of his Guru Upamita and Upamita's guru Kapilāchārya. This also records

the position of himself as the tenth from Kuśika in the chain of preceptors and disciples. D. R. Bhandarkar takes this Kuśika as the direct and foremost disciple of Lakulīśa. Thus Udita stands eleventh from Lakulīśa and calculating 25 years for each generation, Lakulīśa has been ascribed to the second quarter of the 2nd cent. A. D. If this view be accepted, Lakulīśa can not be regarded as the teacher of the Śiva-Bhāgavatas of the period of Patañjali who is generally accepted as belonging to the 2nd cent. B.C. Of course, we have already traced the history of Śiva-cult, which shows its existence even as early as the Śvet. Upa., if not earlier. The Śaivas, as referred to in Pāṇini might have been the teachers of Śaivism, handed down to the Śiva-Bhāgavatas of the period of Patañjali. The practice of carrying iron lances and staves, etc., as evidenced by 'Āyaḥśūlika' and 'Dāṇḍājinika,' met with in the Mahābhāṣya is found to be continued by the members of the Lākulīśa-Pāśupata sect. Sri V. S. Pathak, however, opposes this theory for the following ground and opines that "although this later date (of Dr. D. R. Bhandarkar) has been accepted by most scholars, it is not yet certain," (S. C. N. I., p. 9.) Rājaśekhara (14th cent A.D.) mentions 17 gurus from Lakulīśa to Rāśikara, *viz.*, (1) Nakulīśa, (2) Kauśika, (3) Gārgya, (4) Maitreya, (5) Kauruṣa, (6) Īśāna, (7) Paragārgya, (8) Kapilāṇḍa, (9) Manuṣyaka, (10) Kuśika, (11) Atri, (12) Piṅgalākṣa, (13) Puṣpaka, (14) Bṛhadārya, (15) Agasti, (16) Santāna, (17) Kauṇḍinya or Rāśikara, and (18) Vidyāguru. (Saḍdarśana-samucchaya). Guṇaratna in his commentary on the same book mentions almost the same names with slight variations. Now the list of Rājaśekhara contains two Kuśika-s, the second and tenth ones. Hence the identification of Kuśika of the Mathurā inscription, noted above is not certain. Sri Pathaka places Rāśikara on the basis of the internal evidence of his Pañchārtha-bhāṣya early in the 4th cent. A. D. Hence if Rāśikara was seventh from Kuśika II, Udita of the ins. of 381 A. D. would be naturally tenth from Kuśika II. Thus Sri Pathaka suggests the identification with Kusika II which

would place Lakulīśa in the 2nd cent. B.C. This new theory "gets some confirmation from an Indonesian tradition which represents the four disciples with Patañjali as the Pāśupata pentad." (*cf.* Hist. of Beng., Dacca Univ., p. 406 n). But of two Kuśika preceptors, the second one was one of the four direct disciples of Lakulīśa, as evidenced by the term 'anta-sadaḥ' of the Cintra Praśasti and he started a new branch of his own. So when the identification is not distinctly made in the inscription, Dr. Bhandarkar's theory of connecting it with the more prominent Kuśika may not be unjustified, though, of course, no definite conclusion can be reached until further helpful data are available.

Some scholars think that Lakulīśa who is reported to be the last and 28th incarnation of Maheśvara by the Purāṇas was born in Kathiawad only to re-organise or re-vitalise the Pāśupatism which was introduced in India much earlier. Dr. J. N. Banerjee opines that Maskarī Gosāla might have observed some of the practices of the Pāśupata sect or some practices similar to those of the Pāśupatas just before his death. (Pañchopāsanā, p. 153). Dr. D. R. Bhandarkar's learned article in Ind. Ant. (1912) shows that the Ājīvikas were originally a class of Śaivas with their doctrines and practices similar to those of the Pāśupatas, *viz.*, besmearing the body with ashes, eating the dung of a young female calf, sitting on a painful seat and lying on the bed of thorns, etc. The Maj. Nik. also refers to severe practices of austerities of the Ājīvikas. Buddha-ghoṣa also refers to the ash-bath of the Brahmanical and heretical mendicants in the Sāmantaṛāsādikā and it may not be unlikely that those were the Ājīvikas. The Bhag. Sūt. refers to the abnormal practices of Gosāla, while living in the house of the potteress Hālāhalā. Gosāla used to dance wildly and drink wantonly and used slang words and made erotic postures aiming at Hālāhalā. The Jaina writer remarks that Gosāla made all these unusual things under delirium which caused his death. If this theory be accepted, Pāśupatism was definitely observed even in the period of Buddha or Mahāvīra,

contemporaries of Gosāla. However, Lakulīśa's contributions to the cause of revitalising Pāśupatism were so important that he has been believed to be the founder of this sect.

Besides Kuśika, Gārga, Kauruṣa and Maitra are already stated as Lakulīśa's direct pupils. Kuśika's lineage is mentioned in the Mathura ins. of Chandragupta II and the Udaypur ins. of Naravāhana (V. S. 1028=978 A. D.). Gārgya lineage is mentioned in the Citrā Praśasti where we come across Kārtika-rāśi, Taporāśi, Vālmīki-rāśi and others of Garga's branch. Kauruṣa is probably the sanskritised form, as suggested by R. G. Bhandarkar, of Kāruka which is often found in literature. Vācaspati mentions Kārukasiddhāntin, probably the school of Kauruṣya. Ramānuja and Keśava Kāśmīrī, however, while mentioning four schools call Kārukasiddhāntin as Kālāmukha or Kālānana. The Kālānanas are mentioned as followers of the Lākulāgama-samaya in the inscription, dated 1177 A. D. Another inscription (E. I., XXIII, pp. 161-170), known as Tandikoda ins. of Ammarāja also refers to the branch of the Kālāmukhas originating from Lakulīśa. The history of the Śaiva subsects like Kāpālikas, Kālāmukhas will be dealt with separately; hence here we are to concentrate first on Lākulīśa-pāśupata system and on Kauṇḍinya (Rāśikara) whose commentary has been translated in this book into English. The Pāśupata sūtra with the Pañchārtha-bhāṣya of Kauṇḍinya was first published from Trivandrum University in 1940, edited by R. Ananthakrishna Sastri. The editor writes in the Introduction—"About the 2nd or 3rd cent. A.D., when Buddhism was in a state of decline and Hinduism was re-asserting itself, the old and suppressed Pāśupata system began to appear again in the land of its forefathers. .....Sometime later (between the 4th and the 6th cent.) a great Bhāṣyakāra appeared in the religious field by name Kauṇḍinya". This bhāṣya of Kauṇḍinya is probably the same as the Rāśikara-bhāṣya, referred to by Mādhavāchārya already noted. The Vāyavīya-saṁhitā (II. 24. 169) also mentions the Pāśupata-śāstra as the Pañchārtha-Vidyā. The Kāravaṇa-māhātmya

states how the Lord incarnated himself as a descendent of Atri. He is said to have walked to Ujjain and taught a Brahman named Kuśika who came from Brahmāvarta. These teachings were in the state of the present sūtras called the Pañchārtha.

The exact date of Kauṇḍinya is also far from certain. R. Anantakrishna Sastri says that he "might have lived between the 4th and 6th cent.", *i.e.*, the Gupta age when brahmanism re-asserted itself. Kauṇḍinya refers to Pāṭaliputra and Ujjain, two important cities of his days. Pāṭaliputra is mentioned in an illustration to show that it is hard to conquer it, as it is to control breath, desire and anger. As Kauṇḍinya or Rāśikara stands 17th in the list of teachers, succeeding Lakulīśa, he may be approximately placed in the Gupta period when Pāṭaliputra was a strongly defended city. Dr. S. N. Dasgupta and Dr. J. N. Banerjee also place him in this period. Unfortunately Kauṇḍinya never mentions any of his contemporary authors nor quotes from them. He quotes many verses from the Pāśupata śāstras without mentioning their names. Of course, many stanzas parallel with the Mahābhārata and Manu are quoted here and in one place he says distinctly: "Manu said," though the verse, referred to is not found in the present text of Manu. He refers to the Sāṅkhya-yoga but never to the Vedānta or the Upaniṣads. The authority of the Sūtras is recognised because they were composed by Paśupati himself. Rāśikara is distinctly mentioned in the Sarvadarśana-saṁgraha of Mādhava as the author of the bhāṣya on the Pāśupata system ("Rāśikara-bhāṣya) and there is no bar to think that Kauṇḍinya is the Gotra-name of Rāśikara.

Kauṇḍinya's bhāṣya is written in Sanskrit, and its style reminds us of that of the Mahābhāṣya of Patañjali. The language is simple but in some places the words are archaic. However, the commentary is unique in its character because of its method and technique, as evidenced by the explanations of the terms like Rudra, Sadyojāta, etc.

From Śaṅkara's commentary on Br. Sūt. II. II. 37 we may infer that Kauṇḍinya's pañchārtha-bhāṣya was known to him.

Vāchaspati speaks of four groups of the Śaivas. Ānandagiri in his Śaṅkara-Vijaya (p. 21) speaks of different groups of the Śaivas with their special characteristics—*viz.*, Śaivas, Raudras, Ugras, Bhaṭṭa, Jaṅgama and Pāśupatas. The Pāśupatas are noted therein as bearing marks (ashes?) on their forehead, two arms, and in the regions of heart and navel. All these Śaivas believe in Śiva as being the cause of the Universe and in His eight forms. (*Ibid*, pp 22-23). They reason that he who, bearing the marks, internal and external, thinks of the identity between chid and a-chid and who rises to the higher level where fame and not-fame means the same, becomes united with Śiva and he is emancipated.

The above-mentioned analysis shows the influence of Pāśupatism from the earliest period to the period of Śaṅkara and of some of his commentators. The Pāśupatas gained prominence in the 7th cent. A.D., as evidenced by Yuan chwang, Bāna and Bhavabhūti. Yuan chwang refers to many Deva temples, and the Pāśupatas both in and outside India, as for example, in Gandhāra, in Lāṅkala on the eastern border of Beluchistan, in the province of Banna in Afghanistan, and in Benares and his description of legends, heard of in Khotan speaks of the existence of the Pāśupatas there. Archaeological evidences are adequate enough to prove the existence of the Pāśupatas in different parts of Orissa, though Yuan chwang is silent on this point. Of many temples of Śiva, found in Bhuvaneśvara, at least two, now known as Paraśurāmeśvara and Kapileśvara were once the places of worship of the Pāśupatas. The inscription on the wall of the temple of Paraśurāmeśvara shows that it was once known as Parāśareśvara. The Mathura ins. (G. E.-61), already noted shows that Udita was the fourth from Pāśupatāchārya Parāśara and the tenth from Bhagavān Kuśika. Dr. J. N. Banerjee thinks rightly that this Parāśara is equated with Parāśara of the Parāsareśvara or Paraśurāmeśvara temple of Bhubaneśvara, noted above and also that the temple of Kapileśvara is most probably associated with the Pāśupata-guru Kapila, the grand-guru of

Udita. This suggestion is corroborated by the fact that the figures of Lakulisa and his four direct disciples are found portrayed on the walls of the Śiva temples of Bhubaneśvara, known as Rājārāṇi, Mukteśvara and Śisireśvara and also on the walls of the temple of Someśvara in the village of Mukhaliṅgam on the southern border of Orissa. It is interesting to note that the figure of Lakuliśa, found to be placed on the temple of Śiva at Begunia (Barakara in Burdwan district) and the temple of Lakuliśa (Bhairava) near the temple of Kalighat (Calcutta) prove the spread and influence of Pāśupatism in some parts of Bengal.

Yuan chwang refers to the Pāśupatas and big Śiva-temples in Malayakūṭa in South India. The inscription, dated 943 A. D. in the village of Hemāvatī within Sir Taluk in Mysore states that Lakuliśa was reborn as Muninath Chilluka, whose mission was to revitalise the Pāśupatism in the minds of the masses. This shows that Pāśupatism was practised in these areas since the period of Lakulīśa and it was gradually waning and it required the missionary activities of the preachers like Muninath Chilluka for re vitalisation of the Pāśupata faith. Another inscription of 1103 A.D. also records the same missionary zeal and activities of Someśvara Sūri and hence the Pāśupata faith was well-established in South India as well.

Mādhavāchārya mentions in his Śaṅkara-digvijaya the meeting of Śaṅkara with the Kāpālikas, the later type of the Pāśupatas near about Ujjayinī (ch. xv. vv. 1-28). He informs us how the head of the Kāpālikas who came to challenge Śaṅkara had his body, besmeared with ashes, collected from the cremation-ground, had a skull in his hand and an iron-lance. Ānandagīri also refers to Kāpālikas who came to meet with Śaṅkara at Ujjayinī as worshipping Bhairava (and not Paśupati) who creates and destroys, etc. Bhavabhūti speaks of Śrīśaila as the centre of the Kāpālikas who are reported to have won miraculous powers by Yoga. Kapālakuṇḍalā is described as wearing a garland of human skulls and as carrying away

Mālatī to be presented as an offering to the goddess Karālachāmuṇḍā.

Rāmānuja throws immense eight on the Kāpālikas and Kālāmukhas (II. 2. 35 or 36). According to the Kāpālīkas, he who knows the essence of six marks and their right use, attains the highest bliss by means of Yoga. The six marks (mudrikā) are—a necklace, an ornament, an ear-ornament, a crest-jewel, ashes and the sacred thread. The Kāpālika, bearing these marks gains release. Ānandagiri mentions two classes of Kāpālīkas, brahmanical and non-brahmanical. The Atharva-veda speaks of the Vrātyas, devotee of Rudra who did not observe the rules of castes but were highly respected. But the Kāpālīkas could not gain a status of esteem in the society because of their horrible practices of drinking and indulging in sex-pleasure and also of their mode of unclean living. They did not believe in Karman but they worshipped Bhairava whom they regarded as the creator, helper and destroyer of this Universe. The Śūdra Kāpālīkas did not believe in the caste-rules ; and all Kāpālikas observed the mahāvrata, *i.e.*, eating meal and drinking wine in skulls and smearing the body with ashes. Rāmānuja attributes this mahāvrata to the Kālāmukhas. Bhandarkar refers to the commentary of Mālatīmādhava by Jagaddhara in which the vow of the Kāpālika is mentioned as the mahāvrata (p. 128); and he justifies this statement by pointing out that "the ascetics dwelling in the temples of Kapāleśvara in the Nasik district are called in the grant mahāvratins".

Krishnamiśra has drawn a Kāpālika character in his play 'Prabodha-Chandrodaya', wherein the Kāpālika discloses his identity as wearing a necklace and other ornaments, made of human bones, as breaking religious fast by drinking wine from a cup of a Brāhmana's skull, as offering human flesh, skull or heart to fire-god, etc., and as meditating on the Lord of Bhavānī. He also points out that the Kāpālika-s and other extremists began to concentrate in the Provinces of Ābhīr and Malwa, where lived mostly the lower section of people. The

Kāpālikas and Kālāmukhas formed the most extreme sect of the Pāśupatas and could be easily distinguished from other Śaivas by their indulgence in wines, women, meat and even human flesh, which gradually passed into Tāntric forms of worship. They did not follow caste-rules so strictly like the earlier Pāśupatas, as shown before because they thought that anyone, properly initiated into the Mahāvrata could be raised to the level of a Brāhmaṇa. Prof. N. K. Sastri has established in his book, "The Cholas", (pp. 648-9) that the Kālāmukhas gained strength in many places of South India during the 9th, 10th and 11th centuries A. D. The inscription (E. C., V, pt. I, p. 135) shows that a number of ascetics are noted as belonging to the Kālāmukha sect and as preachers of the doctrines of the Lākula scripture. So R. G. Bhandarkar opines that the Kālāmukhas are evidently Lākula-s, that is, the Pāśupatas. (p. 120). Bhandarkar has also, on the basis of some other inscriptions of the medieval period, collected from Arsikere Taluq of the same province (E. C.,vol V.) concluded that these extremist Śaiva sects were generally known as branches of the Lākula-Pāśupata system. Two inscriptions of Arcot dist. show also that the heads of the maṭhas of the Kālāmukhas were known as Lakuliśvara Paṇḍit and Mahāvratin Lakuliśvara Paṇḍit respectively. The suffix 'rāśi' is found in many names of these Śaivas, *e.g.*, Śaila-rāśi, Jñāna-rāśi and others. Not only in South India, these extremists spread also in North India, as evidenced by a Copper plate inscription of the 7th cent. A.D., found at Nirmanda in Kangra dist. of the Punjab, which speaks of the temple of Kapāleśvara and of the Śaiva Brāhmans of the Atharvan School, worshippers of the deity. Dr. J. N. Banerjee rightly suggests that these worshippers were the Kāpālikas. (Pañch., p. 163). The inscriptions of Tripuri and the adjoining areas (in C. P.) show that the preceptors of the Haihayas kings were Śaivas of the Mattamayūra sect and that the names of some of them ended in Śambhū or Śiva, like Rudraśambhū and Sadāśiva, etc. They had established many maṭhas and temples and regulated their activities as their

heads. It may not be unlikely that they might have been members of these extremist sects, [R. D. Banerjee, The Haihayas of Tripuri, (M. A. S. I., No. 23), pp. 110 ff.]

II. DOCTRINE AND PHILOSOPHY OF THE PĀŚUPATA-SYSTEM

Now let us examine the doctrine and philosophy of the Pāśupata system, as reflected in the Pāśupata sūtras and in the Pañchārtha-bhāṣya of Kauṇḍinya. Both the Sūtras and the bhāṣya are the mines of informations on the rituals and the asceticism of the Pāśupatas and on their philosophical outlook. Kauṇḍinya begins his work with adoration to Paśupati, the creator of all this world for the good of all. The Pāśupata-system is known as Pañchārtha because it deals with five categories, commented on by Kauṇḍinya and later on, mentioned by Śaṅkara and explained by his commentators as well. The five categories are—(i) Kārya (effect which is Mahat and the rest produced from Pradhāna, according to the Sāṅkhya school), (ii) Kāraṇa (cause, which is Paśupati alone), (iii) Yoga (meditation on Paśupati alone), (iv) Vidhi (behavior or practices), and (v) duḥkkhānta (end of sorrows). The first Sūtra declares that "we shall expound the Pāśupata Union and rites of Paśupati" and it begins with the word 'atha' which refers to the disciple's interrogation of the spiritual teacher. It should be noted here that Kauṇḍinya explains the word 'atha' of this sūtra to denote that the disciple, entitled to the 'end of sorrows', the aim of the Pāśupatas must be a member of the higher classes of the society as Paśupati in the state of a Brāhmaṇa is said to have taught the lesson to a Brahmin pupil. Thus caste-distinction was rigidly followed, probably as a reaction against the Buddhist practices, so strictly that the aspirant was asked not to talk with women and Śūdras, (I. 16). The word 'atha' serves to introduce the exposition of 'duḥkkhānta' (end of sorrows or emancipation) which is the ultimate object of sādhanā. Kauṇḍinya also points out that the disciple

who leads a regulated life, following the ascetic practices as recommended by the Lord, attains the end of sorrows by this grace (''Paśupateḥ—prasādāditi vākyaśeṣaḥ). The Śaivas believe in the grace (karuṇā) of Śiva and this doctrine of grace does not conflict with the theory of karman and rebirth for the proper dispensation of justice. But the Pāśupata sūtras teach us that Paśupati is the only cause and He grants us His grace directly in the shape of duḥkkhānta. This system recognises only three realities, Pati, *i.e.*, God, Paśu (Egos) and Pāśa (bondage) and also three Pramāṇas, perception, inference and authorities, *viz.*, the Pāśupata literature. Kauṇḍinya says that Paśupati is the Lord of paśu-s, that is, all sentient beings except the freed souls and Paśu-s are of two kinds, manifested and unmanifested. Paśutva means their dependence on the Lord, impotence and it is the bondage (''anaiśvaryaṃ vandhaḥ''). The word 'Paśu' is derived from 'pāśana' or 'pāśa' which means 'cause and effect' and is technically called 'Kalā' (''Pāśā nāma Kārya-kāraṇā khyāḥ Kalāḥ''). All paśu-s are bound by cause and effect, *i.e.*, the sense-objects to which they are attached. The word 'Paśu' is also derived from 'paśyana' (''paśyānāt pāśanāccha paśavaḥ''). Though the paśu-s are all pervasive and are of the nature of 'Chit' (consciousness), they can perceive only their bodies and not beyond. Paśupati is so called because he protects all beings. He is the creator, preserver and destroyer of this Universe and he is the promoter ot all paśu-s, irrespective of Karman. The sole duty of a disciple is to undergo discipline, as enjoined here in the categories of ''Yoga' and 'Vidhi'' and he is sure to get the end of sorrows which, Kauṇḍinya emphatically says, is available only by the grace of the Lord and not by knowledge, aversion, virtue and renunciation of excellences. (''Tasmāt prasādāt sa duḥkkhāntaḥ prāpyate, na tu jñāna-vairāgya-dharmaiśvarya-tyāga-mātrādityarthaḥ'').

Now let us discuss the technical terms of different categories. 'Kārya' is the effect, that is, the entire Universe, created by Paśupati, who is the cause, Kārya is of three kinds,

(i) vidyā (cognition or knowledge), (ii) Kalā, (organs) or the means of cognition and Paśu-s (living beings) or the individual souls. They are created, preserved and destroyed. Cognition or knowledge is again of two kinds,—internal and external. The internal cognition is of the nature of merit or demerit which leads an individual to the goal and which determines particular precepts he must follow. The external cognition is of two kinds, definite and indefinite. The definite one is produced by the instruments of knowledge and is called 'Chitta' or conceptual operation; because by this operation a man reduces to definiteness a thing which he knows definitely, or indefinitely by the aid of the light in the shape of an external object. Kalā or organs, while themselves unconscious, are dependent on the conscious and they are of two kinds, effects and causes (Kārya-Kāraṇākhyāḥ). The effect is again of ten kinds, *viz.*, the earth and other four elements and their qualities, colour and the rest, just corresponding to five gross elements and five 'tan-mātrās' of the sāṅkhya system. The causal insentient is of thirteen kinds, *viz.*, eleven sense-organs, buddhi (intellect) and ahaṃkāra (egoism) just corresponding to thirteen elements of the Sāṅkhya school. Thus briefly speaking, twenty-four elements of the Sāṅkhya system minus the last one, *i.e.*, the 'Mahat' or the great Universe, that is, twenty-three elements are taken as Kalā in the Pāśupata system. Paśu-s (individual beings or living beings) are of three types,—the gods, men and animals. Paśu is also of two kinds,—pure and impure. He is impure so long as he is connected with the body and sense-organs and he becomes pure whenever he becomes freed from them.

It has already been pointed out that Paśupati is the cause. Śaṅkara brands the Śaivas as "Īśvara-kāraṇin", *i. e.*, those who believe in God as the cause of the world. It may be mentioned that the Naiyāyikas and the Vaiśeṣikas are the Śaivas by faith and they believed in this theory of the causation of God. Here in the Pāśupata system Paśupati is the ultimate cause, the creator, helper and destroyeer of the world; and

He does then function out of His nature as a playful being. He is the eternal ruler (Pati) and Śādya, that is, naturally powerful. He is beginningless, unborn and eternal (Sadyojāta). He is Pati because He possesses the highest powers which are not the result of any action but which abide in Him permanently. That is why He creates whatever He likes and this is His greatness. It is interesting to note the difference between this system and other systems like the Vedānta and the Sāṅkhya, etc. Śaṅkara refers to the doctrines of the Siddhāntas of the Māheśvaras in his bhāṣya on Brahmasūtra, II. 2.37 showing thereby their peculiarity that the Māheśvara-s regarded God as being only the instrumental cause of the world. According to Śaṅkara, God is both the instrumental or the material cause of the world. The Sāṅkhya is a philosophy of dualistic realism. It traces the evolution of this world to the interplay of two ultimate principles, spirit (Puruṣa) and primal matter (Prakṛti). Prakṛti is both the material and efficient cause of the world, but it requires the presence of Puruṣa to be moved to act. The Pāśupatas believe, as Śaṅkara holds, that God is the mere instrumental cause of this world. Kauṇḍinya clearly mentions this peculiarity of the Pāśupatas—"Anyeṣāṃ Pradhānādīni, asmākaṃ tadvyatirikto Bhagavān Īśvaraḥ." (v. 47). The principles called Pradhāna (or Prakṛti) and Puruṣa of the Sāṅkhya which are regarded as causes are here in the Pāśupata system nothing but effects (paśu).

Next on Yoga. Kauṇḍinya says that it is the connecting of the individual soul with God through the conceptual faculty. ("ātmeśvara-saṃyoga Yogaḥ"). It means that the 'paśu' leads himself to Īśvara or that it is due to the reciprocity of action of both God and the individual. Its first requisite is detachment to worldly things. It is of two kinds—consisting in (i) action, and (ii) cessation from action. ("Kriyālakṣaṇaṃ Kriyoparalakṣaṇaṃ"—Kauṇḍinya). The first consists in muttering syllables, formulas and meditation, etc., and the second consists in mere feeling (Samvid).

Now Vidhi or behavior is activity which brings about merit

(dharma). Yoga can be attained not simply by mere knowledge but by a certain course of action. Vidhi is of two orders, "the principal and the subsidiary; of these the principal is the direct means of merit, religious exercise "know as 'charyā' and the Subsidiary one is "purificatory subsequent ablution for putting an end to the sense of unfitness from begging, living on broken food, etc.". Kauṇḍinya speaks of three grades of vidhi, the first—bathing by ashes, etc. (bhasmanādya; 1.2), the second—by abuses, etc. (nindāmadhya, 3.5) and the third—by behaving like a dullard (mūḍhāntaścha—4.8). Nakuliśa says—the aspirant should bathe with ashes thrice a day, he should lie on ashes, re-bathe, hold 'nirmālya' (flowers after worshipping the image of the Lord) and bear marks of a Pāśupata ascetic. (1. 2-6). He must live in a temple and worship the Lord with six kinds of oblations, *viz.*, laughter, song, dance, muttering ḍuṁ, adoration and muttering the syllables of 'Sadyojāta', etc. Kauṇḍinya discusses in detail the yamas and Niyama-s which the Pāśupata should or must observe. It should be noted that all these vows (vratas) or practices should be done in secret, if there be a crowd of people. While living in a temple, the Pāśupata ascetic should wear only one cloth or no cloth at all. (1. 10-11). It has already been pointed out that the aspirant should be a dvija, preferably a Brahmin of keen senses and he must not talk with any women or Śūdras in this stage of Sādhanā. If he anyhow sees or talks with a woman or Śudra, he must atone for this lapse by practising breath control and muttering Raudrī or Vahurūpī Gāyatrī. Thus by this preliminary process the aspirant becomes free from impurities and his (Yoga) union with Maheśvara starts ("Tato'sya Yogaḥ pravartate." 1. 20) and he attains various miraculous powers (1. 21-37) and ultimately the status of Mahāgaṇapati (1. 38). One thing should be noted here that in the sūtra (1. 6) "Liṅgadhārī" the term 'Liṅga' means simply the mark of a Pāśupata ascetic which is nothing but the ashes. Ashes are to be used both for purification and for showing the sign of a Śaiva. Elsewhere 'liṅga' is generally

used to denote a phallic sign which is worshipped by the Śaivas, already shown. Besides, so far as moral virtues are concerned, Kauṇḍinya has laid stress on the yamas and Niyamas to be observed by the ascetic, which, he shows were implied in different sūtras. Yamas are regarded as more important than niyamas and non-injury is highly emphasised. The Pāśupata ascetic has to live by mendicancy alone.

The second chapter begins with various names of the Lord as Vāma, Deva, Jyeṣṭha and Rudra. Kauṇḍinya explains Rudra in a unique way, associating Him with fear. The Sūtra (II. 5) "Kalitāsanam" has been explained to show the position of Maheśvara as the all-pervasive one, permeating twenty-five categories like Puruṣa, Pradhāna, etc. Being all-pervasive Paśupati pervades both the states of the cause and effect. (Tasmādāsanastham kāryaṃ kāraṇaṃ cha). Kauṇḍinya says that the cause is eternal and the effect being equated with the cause, is also eternal ('Nityaṃ kāryam'). God's will being all-powerful and unlimited, He can change the fate of a man, at His sweet will, quite independent of man's actions (II. 6). All the practices, however, inauspicious, performed in the worship of the Lord turn out good results. So Paśupati alone should be worshipped suspending the worship to the gods and manes (II. 9 11). As a result of this undiverted devotion to Lord the Sādhaka will get greatness ('māhātmyam', II. 14) but he must be careful not to pride on this attainment. Here the Sādhaka is asked to practise the higher charyās in the shape of super-excellent gifts and super-excellent penances (II. 16). These are the higher stages of spiritual worship when one must surrender oneself with undiverted devotion to Saṅkara (II. 20) and by this spirit of self-surrender he is sure to reach the goal from which he would never return (II. 17). Now the sādhaka would surrender himself to different aspects of God known as Vāmadeva, Jyeṣṭha, Rudra, Kāla, Kalavikaraṇa, Balapramathana, Sarvabhūta- damana and Manonmana. God is conceived here both as immanent (sakala) and

transcendent (niṣkala) ; and He has power enough to extend His grace to all beings.

The third chapter deals with the next stage of Pāśupata sādhanā, when the aspirant should observe further practices for purification and ennoblement (Śuddhi-vṛddhyarthaṃ). Now the Śaiva ascetic should dispense with external marks so that he would not be recognised as an ascetic and would be disregarded in the society (III. 1-4). He would court abuses from all and this disgrace would give him a double benefit of getting all sins purged out and gaining merits of those by whom he is abused. Hence these practices are 'dvāras' (doors) to the acquisition of merit:—(i) Krāthana, *i.e.*, snoring, he would show all the signs of being asleep while really awake, (ii) Spandana, *i.e.*, trembling of limbs, as if they are paralysed, (iii) maṇḍana or maṇṭana, *i.e.*, limping or walking as if legs are disabled, (iv) śṛṅgāraṇa, *i.e.*, wooing by means of amorous gestures as if on seeing a beautiful young woman, (v) avitat-karaṇa, *i.e.*, doing abnormal things so that everyone takes him to be devoid of power of reasoning of what should be done and what should not be done, and (vi) avitad-bhāṣaṇa, *i.e.*, talking nonsensically. The sādhaka, thus insulted or abused or taken as an outcaste in the society but remaining firm in these practices gets well established in the sphere of asceticism and by muttering Brahman, he surrenders himself to Pasūpati in different forms, known as Aghora, Ghora, Ghoraghoratara, Sarva, Śarva and Rudrarūpa.

The fourth chapter speaks of the next stage of sādhanā and the special duties to be observed by the Sādhaka. The ascetic should now conceal his learning and penances which he had previously acquired ; so he should perform his vows secretly and even keep his utterances concealed from others. Thus concealing all these doors (vows) he should behave as a lunatic, ignorant, epileptic, dull, a man of bad character and the like in such a way as to be abused or condemned by the unknowing public. This degradation, the best of all actions would ennoble him (IV. 9) in the path of virtue, as he would

be trained to rise above egotism. At this stage he would live on the gift of prepared meals (IV. 7) so as to avoid all non-injury. Indra is said to have practised the Pāśupata Vrata in the earliest time. The sādhaka would go to the proximity of Rudra by this course of action, never to return to this worldly life (IV. 19-20). He would surrender himself to Tat-puruṣa and Mahādeva and pray for union with Rudra (IV. 22 24).

The fifth chapter describes the more subtle form of Yoga ("Yoga-śeṣeṇa"). Here oneness of God is shown though He is referred to by many names and it deals with reality of Maheśvara with whom the soul is to be united, with the process of purification of one's soul, with the characteristics of Yoga, with the mode of life and with the steadiness of mind in God.

The sādhakas should be detached from all sense-objects and be emotionally attached to Maheśvara and should be united with God so as not to be disturbed by any noise, etc., and should remain with Him permanently (V. 1 3). As a result of this continuous association with the Lord the self of the individual soul is raised to a higher plane when it is said to be 'Aja', *i.e.*, unborn in the sense that it is not born anew along with any other activities of mind and when it is called 'Maitra', *i.e.*, when it attains the state of equanimity and remains attached to Maheśvara alone.

Now this ennoblement of the self is possible by the conquest of sense organs and buddhi and ahaṃkāra, which means the diversion of mind from all evil deeds to good ones. Kauṇḍinya says that the philosophy of the Sāṅkhya yoga which states that persons, united with detachment, etc., get emancipation and peace, is impure. The pure philosophy is that the soul is united with the Lord and not emancipated.

The ascetic should live in a vacant house or a cave, should be always with God, devoting himself to study and meditation and with senses, controlled he should remain firm in continuous

meditation at least for six months (V. 9-12). He will gain thereby many miraculous powers through the grace of Śiva.

The ascetic should live on alms whatever is available by begging, free from injury and stealing. It is interesting to note that he is allowed to take meat of buffaloes and boars, etc., whatever is available without causing injury to anybody and without stealing. Salt is also admissible. He should remain simply drinking water, when nothing else is available. The Yogin should bear all hardships of life like a cow or a deer. He is unmoved by any physical or mental trouble. Now while living in a vacant house or a cave with all sense organs fully controlled the ascetic should mutter the desired ṛchs like the Raudrī or Vahurūpi Gāyatrī, withdrawing himself from all objects and concentrating on Brahman. Hence he attains Yoga, and he must meditate on Oṁkāra in his heart of hearts, *i.e.*, on the Supreme Lord who has infinite power of knowledge and action and who is formless (niṣkala), free from qualities which may be attributed to Him and who can not be described by speech.

In the next stage of sādhanā the ascetic should live in a cremation ground, either in an open place or at the root of a tree, where he would devote himself to meditation, etc., and gain merit which is identified with greatness, etc., achieved by yama and niyama, (V. 30-31). Hence he would live on whatever chance supplies without begging anywhere else. Thus he gains sāyujya, *i.e.*, union with Rudra, by constant recollection of Rudra and by cutting asunder the root of all the networks of causes that produce the defects, (V. 35). Now this cutting asunder of impurities means withdrawal of the mind from all sense-objects and concentration of it on Rudra alone. The defects are born of the sensation of sense objects, to which one gets naturally bent and which lead one to indulge in injury, etc. These sense objects appear to be sweet like the fruits of a poison tree at the beginning but they create sufferings or sorrows at the end. This withdrawal from the sense-objects is to be done through 'buddhi' (intellect), the internal organ which

is set to work through merit, recollection, commandments and learning; and by this process the mind becomes perfect and it should be attached to Rudra (V. 38). The result is—he becomes free from all the intentions of merit and demerit, the self being fixed in Śiva becomes static (niṣkriya) and he comes free from all thoughts, good and bad.

Now Kauṇḍinya explains the position of the Yogin who has thus reached the highest stage of Yoga-ideal. He says that those who are liberated by the Sāṅkhya-Yoga process, attain Kaivalya but lose knowledge of what is self and what is other than self. But the Pāśupata Yogin who has thus reached Rudra possesses knowledge, that is, omniscience and being careful, comes to the end of sorrows through the grace of the Lord, (V. 40). This being with Rudra is his liberation and hence he is no longer dependent on anybody and he can arrest any future agression of evil. He shares the supreme power of God except that of creation and he becomes completely free from all sorrows of three types. In this stage the Yukta-sādhaka should mutter Brahman. Even in this highest stage he may experience some disturbance but God is the Lord of all knowledge, the Lord of all beings and the Lord of even Brahman and the Sādhaka would pray to God Śiva for His grace and Śiva would always be with him. This is the final stage of beatitude when the Yogin will be permanently free from all sorrows and will relish the eternal association with Śiva.

A survey of the Pāśupata sūtras with the commentary of Kauṇḍinya shows that it is possibly the same Pāśupata system as referred to by Śaṅkara in his bhāṣya on the Brahmā-sūtra (II. 2). This scripture is wanting in the doctrine of Māyā and of monism, as established by Śaṅkara. God is here recognised as the instrumental cause of the world; and that is why Śaṅkara refutes this theory of the Pāśupatas. Śaṅkara establishes in his bhāṣya on Br. Sūt., I. 4 that Brahman is to be acknowledged as the material cause as well as the operative cause, because this latter view does not conflict with the promissory

statements and the illustrative instances. (''Prakṛti-ś-cha-pratijñā-dṛṣṭāntānuparodhāt.''). While commenting on Br. Sūt, II. 2. 37 Śaṅkara refutes the argument of the Pāśupatas alone who hold that God is only the operative cause and not the material cause. He discusses the theories of other opponents, as for example, the Sāṅkhya-Yoga system assumes that the Lord acts as a mere operative cause—as the ruler of the Pradhāna and of the souls and that pradhāna, soul and Lord are of mutually different nature''; the 'Vaiśeṣikas also follow the principle of the Pāsupatas. This Pāśupata view of the instrumentality of God is, however, modified by the later Śaivas, as reflected in the Śrikaṇtha's bhāṣya on Brahmasūtra and in the Vāyavīya Saṁhita. Śrikaṇṭha tried to show that God is both the material and operative cause of the Universe and he supports his statement quoting texts from the Vāyavīya Saṃhitā.

According to Lakūliśa Pāśupata system God is the seed cause, the instrumental cause of all the world and his will is at the root of all activities of this paśu-world. In the view of causation and free will the Pāśupatas differ from the later Śaivas. The Pāśupatas hold that Śiva is the absolute cause, the actions of the paśu-s (individuals) are effective only insofar as they are in conformity with the will of Śiva. The later Śaivas think that Śiva's will is not irrespective of individual Karman, though thereby Śiva's independence is not diminished. According to the Pāśupata school, the Paśu-s are but His manifestations, all effects of the same God, Paśupati. God is omnipotent and omniscient. He grants grace of liberation to all who undergo properly the Pāśupata discipline, as noted above but we should remember that duḥkkhānta, *i.e.*, final deliverance from all sorrows is attained only when the Pāśupata ascetic passes through the different stages of sādhanā and reaches Rudra. What is 'mukti' to others is 'Sāyujya' to the Pāśupata. The liberated souls do not get merged in God, as the Vedantins aim at the merging in Brahman but according to the Pāśupatas, the liberated souls do not become one with Śiva but they become united, *i.e.*, eternally associated with

Śiva. They remain, by their mental steadiness, in perpetual contact with Śiva and they never return to the cycle of the birth and death. They attain the infinite power as much as Śiva and their position is distinctly mentioned by Kauṇḍinya when he says that Paśupati is the Lord of all paśu-s except the Siddheśvaras (''Siddhesvara-varjyam''—under Sūt. ; I. 1.) and the liberated soul is beyond the jurisdiction of Paśupati (''Kāraṇādhikāra-nivṛtti'', under Sūt., V, 47) and he possesses the excellence of Maheśvara (''Tathā vartamānena Māheśvaramaiśvaryaṃ prāptam'' under Sūt., V. 40). Hence the peculiarity of this system lies in the idea that the state of duḥkhānta means not only the final deliverance from miseries but also the attainment of a quality, *i.e.*, the excellence of Maheśvara and this is possible only by the grace of God (''Tasmāt prasādāt sarva-duḥkhāpoho guṇāvāpti-ś-cha''—under Sūt, V. 40). He becomes the master of all powers of Śiva, except that of creation. Another peculiarity is that while some of the rival systems think of the Kārya (effect) as coming into existence from non-existence, this Pāśupata school thinks of Paśu (the effect) as eternal. In other systems the cause is dependent on a subordinate cause for its operation, but here Paśupati is described as the cause, quite independently operating and it has nothing to do with the idea of prakṛti or energy, as reflected in the Purāṇic Pāśupata system. The Pāśupata school lays stress on Vidhi-s, as discussed above and the ascetic must observe the different 'charyās', 'vratas' and 'dvāras' for the realisation of duḥkhānta. In other systems rituals produce special merit, as reflected in the 'Apūrvavāda' of the Mīmāṁsā school, which leads the ritualist to heaven for enjoyment of bliss for a fixed period after which he must return to mortal life ; but here the 'vidhis'– duly performed lead to the purification of the soul and proximity to Rudra—Śiva, from which he will never slip. About Yoga, the conception of the Pāśupata differs from that of Patañjali. While Patañjali lays emphasis on the suspension of all mental activities (chitta-vṛtti-nirodha), which leads the Sādhaka to 'nirodha-samādhi and ultimately

to Kaivalya, the Pāśupata stresses on the withdrawal of mind from all sense objects and on the emotional attachment to Śiva with the steadied mind ; that is Yoga means the perpetual contact with Śiva.

One thing more, this Pāśupata system is more or less a brahmanical one, as it has already been pointed out that the brahmins alone are admissible to this school but we must not miss the point that it is not pure brahmanism. Paśupati is given various names, which have already been traced from Vedic literature, some of the Vedic mantras are prescribed to be muttered and special emphasis is laid on the meditation on 'Oṁ'. But at the same time this system does not encourage the worship of gods and manes, as already noted and it prescribes many of its rituals and practices which are entirely non-Vedic or non-brahmanical.

In conclusion it is interesting to note that in spite of many strange ways of sādhanā in different stages, Pāśupata system lays emphasis on the principles of Yamas—and niyamas. Non-injury is equally stressed on as in Buddhist and Jaina circles. It may be fantastic to some that the Pāśupata ascetic is allowed to take meat of buffaloes and boars. But the principle of "ahiṁsā" must not be abandoned. Paśupati teaches that the ascetic may take the meal, prepared by others and the meal, whatever chance supplies, avoiding all senses of injury to beings. Meat of the said animals may be taken, if distributed as alms without causing injury to anybody. The question is not of the item of meal but of the process of getting it. Kauṇḍinya, while explaining 'āhāra-lāghavam', *i.e.*, lightness of diet says that the meal, however little in amount, if acquired by an unapproved means is far from being light ; whereas the meal, though abundant, if acquired by the approved ways (4. 7 ; 5. 14 and 5. 32) becomes light in character (under 1. 9 (9). He has been asked to live simply on water, if nothing as alms is available and this shows the severity of the austerity he must face. His behaviour like a mad or abnormal man and courting of abuses or blasphemy heaped upon him show

the sense of fortitude and the renunciation of all egotism, he must cultivate, which is the root of all spiritual success.

The Gaṇakārikā and the Ratnaṭīkā are also equally valuable for the study of the Pāśupata school. They follow mainly the bhāṣya of Kauṇḍinya. Some of the expressions of the Gaṇakārika and its commentary are given in the footnotes of this book for the clearer understanding of the bhāṣya of Kauṇḍinya. The Gaṇakārikā refers to eight categories of a five-fold nature and also to another category divided into three parts. The Kārikās mention different types of attainment (lābha). "Bala" or strength is the most important category and this leads to the attainment of other categories. It consists in one's faith in the teacher, contentment, patience, merit and carefulness. It is required for the destruction of demerit, ignorance, etc., which ultimately pave the way for one's liberation. It is exercised in different stages of one's spiritual journey, as pointed out in Kauṇḍinya's bhāṣya, first when one shows himself as a Pāśupata ascetic by besmearing one's body with ashes, etc., secondly when one conceals one's character of the Pāśupata ascetic, thirdly, when one conquers one's senses, next when one takes to abnormal practices of a mad man and lastly when one meets the final union, *i.e.*, the stage of siddhi. Haradattāchārya says that acquisition is of five kinds, *viz.*, knowledge, penance, permanence, constancy and purity.

Knowledge is mentioned in the Gaṇakārika as the best of all attainments and it should be acquired by the processes of the Nyāya-sūtras. The Gaṇakārikā also holds the theory of dissolution of sorrows as the final aim and this end is not simply of negative character, as found in other systems of philosophy but it has its positive aspect because it means also the acquisition of miraculous powers of knowledge and action.

Haradatta also says that impurity is an evil condition pertaining to the soul; it is of five kinds, *viz.*, false conception, demerit, attachment, interestedness and falling. The Pāśupata system insists on the eradication of these impurities

which are the roots of all bondage. Haradatta mentions the following five expedients for purifying the aspirant to liberation use of habitation, pious muttering, meditation, constant recollection of Rudra and apprehension. He refers to the following localities where the aspirant resides for the increase of knowledge and austerity, *viz.*, spiritual teachers, a cavern, a special place, the burning ground and Rudra only. As regards perseverance which is the key to all successes Haradatta speaks of five kinds of it as the differenced, the undifferenced, muttering, acceptance and devotion. Purification, the door to the goal of each ascetic is the putting away, once for all, of all impurities, mentioned above. Haradatta refers to five initiations (dikṣā-s), *viz.*, the materials for the ceremony, the proper time, the rite, the image, and the teachers. The Lakuliśa-pāsupata rules are strictly followed by Haradatta when he is found to prescribe three functions, *i.e.*, the modes of earning daily food consistent with propriety for the diminution of the five impurities, *viz.*, mendicancy, living on alms and living on what chance supplies.

The conception of God as expounded in the kārikās is exactly like that of Kauṇḍinya's bhāṣya. The Vidhi or charyā (religious conduct), herein treated also follows that of Kauṇḍinya. Vāsa is the technical term, used here to indicate the means, adopted by the Sādhaka to reach the end. It is a power to grasp the meanings of the words of the texts and to teach them to others and also to criticise other systems only to establish one's own. It is interesting to note that these treatises also look upon God as absolutely independent. His will is the supreme power on which depends the action of all created beings or its fruit. The karma-theory which is the backbone of all other systems of philosophy is treated here as superfluous because according to the Pāśupata system God fulfils His purpose by his mere will, quite independent of karman of the effect-world.

Mādhavāchārya presents the philosophy of the Pāśupata-system and its peculiarity in his Sarva-darśana-saṁgraha when

he draws our attention to the fact that emancipation is attained not by mere knowledge of God or by the presentation, or the accurate characterisation of God. If the mere knowledge of God were sufficient, the study of any system would be superfluous, because "without any institutional system one might, like the uninstructed, attain emancipation by the bare cognition that Mahādeva is the Lord of the gods. Nor is presentation or intuition of the deity the cause of emancipation, for no intuition of the deity is competent to sentient creatures burdened with an accumulation of various impurities, and able to see only with the eyes of the flesh..... An accurate characterisation of the deity can not be realised apart from the system of the Pāśupatas." (SDS—p 111). That is why Mādhava reminds us of the saying of the Pāśupata teacher that "there is no accurate characterisation of principles otherwise than by the five categories" and emphasises on the adoption of the Pāśupata system by all who aspire to the highest end of man.

Now let us examine other sources like the Śaivāgamas or Siddhāntas to trace the history of the subsequent development of Śaiva thought after the Pāśupatas.

The Śaivāgamas are believed to have been written by Maheśvara, probably in sanskrit but the Śivadharmottara, quoted in Śiva-jñāna-siddhi (MS. No. 3726, Oriental Research Institute, Mysore) shows that these were written in Saṅskṛta, prākṛta and local dialects. Thus it explains the fact that the Āgamas are available in different languages. Some of the Āgamas are still in the shape of manuscripts, not yet published, found in South India. Schomerus mentions the names of 28 Āgamas and ascribes them to the pre-christian period and thinks that Tirumūlār, the earliest Tamil author of Śaiva siddhānta of c. the first cent. A. D. might have utilised these Āgamas. But Winternitz says that it is more likely that these (Tamil) poets should be assigned to the 9th cent. A. D. and the Āgamas to the 7th or 8th cent. A. D. (H. S. Lit., I, p. 588, fn 2). It is interesting to note that Kauṇḍinya has not mentioned any one of the Āgamas in his bhāṣya. The Āgamas

are frequently quoted in the Vāyaviya-saṁhitā of the Śiva-mahāpurāṇa and in the Sūtasaṁhitā, which are likely to be works of the later period, at least after the 8th cent. A.D.

Next to Tirumūlār four Āchāryas of Śaiva-siddhānta were Māṇikka-vāchakar, Appar, Jñāna-sambandha and Sundara, who may be assigned to the 8th cent. A.D. Sir Charles Eliot speaks highly of Tiru-Vacagam of Mānikka-Vāchakar as "one of the finest devotional poems which India can show". (Hinduism and Buddhism, II, p. 215). Later on Nampiyāṇḍār of perhaps the 11th cent. wrote a collection of works, still regarded as the Tamilveda. Gradually sprang up a Śaiva-siddhānta school in the 13th cent. with Meykaṇḍadeva and his disciples Aruḷnanti and Umāpati who composed most of 14 Siddhānta-śāstras. Śiva-jñāna-bodha in sanskrit is a brief work of 12 Kārikās, taken from Rauravāgama. It was rendered into Tamil by Meykaṇḍadeva and on the basis of this Tamil version Aruḷnanti composed his famous work 'Śiva-jñāna-siddhi'.

Even before these writers of the Śaiva-siddhāntas the Śaiva-system of thought must have been in existence as early as the 6th cent. A. D., as evidenced by the inscription in the Rājasiṁheśvara temple at Kāñchī in which Atyantakāma, another name of Rājasiṁha, is mentioned as proficient in the system of Śaiva-siddhānta. This Rājasiṁha was most probably the Pallava king, contemporary of the Chalukya prince, Pulakeśin I. (S. I. Inscriptions, vol. I, p. 11).

The Āgamas are said to be twenty-eight, as given in the list of the Rev. T. Foulkes' "Catechism Pāśupata sect". One of them reports the existence of the Śaivāchāryas living for generations in a place named Mantrakāli on the Godāvarī. Four Śaiva maṭhas, Āmardaka and others were established there with the Śiva-temple of Mantrakāleśvar as their nucleus. Rajendra chola, while returning from his expedition to the countries on the Ganges, came in touch with these Śaivas and took some of them to his own state. These Śaivas wrote many scriptures and spread Śaivism in S. India. Aghora Śivāchārya, one of the descendents of these Śaivas wrote an authentic

book, 'Kriyā-karma-dyotinī' in the 12th cent. A.D. The Chola king Rājarāja appointed Sarvaśiva Paṇḍita Śivāchārya as the priest of the famous temple of Bṛhadiśvara at Tanjore and issued order that the spiritual descendents of the Śaivāchāryas of North India (Ārya, middle land and Gauḍa) would be eligible for the post of the chief of the priests of that temple. From this we may easily infer that Śivāchārya was a northerner and the Drāviḍa scholars did their best to develop the idea of the Śaivāgamas.

Śaivas of the Āgama school formed a separate sect, distinct from the Śaivas who believed in the Vedic lore. They held that the Āgamas, as uttered by Maheśvara are of far greater importance than the Vedas. They believed that the Āgamas came out of five faces of Śiva, Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna. Most of the Āgamas were written not later than the 8th cent. A.D. The Śaivas of the Āgama school condemned the Mīmāṁsakas as unfit for initiation into Śaivism. The Mīmāṁsakas like Kumārila and others, likewise, condemned the Āgama-Śaivas as low as the Śūdras. But inspite of such ideological differences, it is interesting to note their mutual impact. The Āgama-Śaivas used the ceremony of offering oblations to fire-god and the hymns (mantras) concerned, as noted in the Gṛhya-sūtras and they composed even some mantras just after the Vedic ones. "Namaḥ Śivāya"—was the most sacred hymn, used by them in their worship. The Mṛgendrāgama shows how the Vedic form of worship was gradually replaced by the Śaiva cult, because the Vedic worship was not taken to be a concrete form of worship and devotion to Śiva took a definite and concrete shape.

Now let us enquire into the philosophy of the Śaivāgamas, which has been briefly summarised in the Sarva-darśana-saṁgraha of Mādhavāchārya (the 14th cent. A.D.). The Śaiva system of these Āgamas deals with three categories, the Lord (Pati), the individual soul (paśu) and the fetter (pāśa) which are already discussed in connection with the Lakulīśa Pāśupata system. Mādhava speaks of its four feet (parts):—Knowledge

(vidyā), action (kriyā), meditation (yoga) and conduct (charyā). The Vidyā-pāda contains the essentials of the philosophy of this cult; it explains the nature of the three categories, mentioned above and determines the importance of the mantras and of God presiding over them. The initiation-ceremony is the means to the highest human end ; and so it must be resorted to for emancipation. The Gurus were of the greatest value to these Śaiva s and they were looked upon as Śiva by the Śaivas. The true devotees of Śiva, who were averse to this world were eligible for initiation and they had to depend on the grace of the goddess known in Śaiva-scriptures as Śaktipātam. The second part deals with the ceremonial action (kriyā) with an explanation of the different processes of initiation, which is again of many forms and of many parts. From the survey of these ceremonial actions it appears that the Śaivas of the Āgama-school were not 'atimārgika', *i.e.*, they were not away from the path like the Pāśupatas. It is interesting to note that women and Śūdras were also allowed to be initiated, though after initiation they were given different names according to their caste or sex. Hence the Āgama-Śaivas were more liberal than the Pāśupatas who were, as noted before, the orthodox ones to initiate only the Brāhmaṇas. It may be noted here that the Kāpālikas and the Kālāmukhas allowed the people of other castes to be initiated into their order because they believed that "one becomes a Brāhmaṇa immediately after the process of initiation, and a man becomes a holy saint by undertaking the vow of a Kapāla".

The names of different initiations of the Āgama-Śaivas were samaya, Viśeṣa and Nirvāṇa. The Guru played an active part in the first two initiations and it was through his machinations the disciples were released from fetters. The Nirvāna-initiation was meant for him who had already advanced far in the spiritual path; and its superiority was established on the belief that immediately after this initiation the Sādhaka became free from all fetters, even in this life and

he became as pure as Śiva and became the master of divine powers like omniscience, etc. But it deserves mention that these Śaivas of the Āgamas did never take recourse to any extreme path (atimārga) like the Pāśupatas.

The third part (Yoga) deals with 36 principles, the deities presiding over them, the individual soul, the Higher Soul, the power (Śakti), māyā and mahāmāyā, the causes of this world, miraculous powers, meditation, concentration and absorption in thought (samādhi) and the different circles in the body beginning with the root circle (Mūlādhāra).

Lastly, follows the foot of 'charyā' because Mādhava says that "meditation is worthless without practice". Charyā is what is enjoined as the practical duty. It deals with penances, a purificatory ceremony, the foundation and natures of Śiva-liṅga, of the visible Liṅga of Umā and Maheśvara, etc. Some of the actions, prescribed are to take the residue of what is offered to the deity, glorification of Śiva, of Śaiva and of the Śaiva doctrines and philosophy, to enjoy things belonging to God and to kill animals.

Now to enquire into the essence of the philosophy of the Śaivāgamas. The first category is Śiva or Pati. Śiva is held to be the Lord (or master). He is independent, whereas the liberated souls and Vidyeśvara-s, though they partake of the divine nature of Śiva, are dependent on Śiva. The Śaivāgama teaches us that Śiva is the instrumental agent of all the activities of production, maintenance, destruction, veiling up of the truth and liberation. Thus the Supreme Lord is the designer of this world and things manifest themselves in the natural course. Mādhava says that Śiva is the intelligent Being, the instrumental cause of the orderly arrangement of the different parts of this world.

Mādhava in SDS refers to the philosophy of the Śaivāgamas that "God is the universal agent, but not irrespective of the actions done by living beings"; thus it rejects the view of the earlier Pāśupatas that God of His own will arranges all experiences for us but it asserts that He does so on the basis of

our own Karma. Mādhava shows that this theory of the Śaivāgamas does not violate God's independence, "since it does not really violate an agent's independence to allow that he does not act irrespectively of means"; and concludes that "inference (as well as Śruti) establishes the existence of an agent who knows the various fruits of action, their means, material causes, etc., according to the laws of the various individual merits". The Śaivas of the Āgama school believe that if God be accepted as the instrumental agent, irrespective of Karman, he would be liable to the imputation of partiality and cruelty.

God has not a body like that of a paśu but He has a body, made up of powers, certain mantras being the various parts of His body. His body, created according to His own will is the cause of five operations of the Supreme, *viz.*, grace, obscuration, destruction, preservation and production. The Mṛgendrāgama states that "from the impossibility of its possessing mala, etc., the body of the Supreme is of pure energy and not like ours". It should be noted that "the word 'Śiva' includes in its proper meaning "the Lord", all those who have attained to the state of Śiva, as the Lords of the Mantras, Maheśvara, the emancipated souls who have become Śivas and the inspired teachers".

Next about the Paśu or the individual soul, also known as the non-atomic (Anaṇu) or the Kṣetrajña, the knower of the body. The Paśu is not the same as the body, as the chārvākas think, because in that case memory can not be explained, nor is it held as cognisable by perception as the Naiyāyikas say, nor is it non-pervading like that of the Jainas and nor is it momentary as the Vijñānavādins (Bauddhas) think. Likewise these Śaivas do not agree with the Vedantins who hold that it is only one, "since the apportionment of different fruits proves that there are many individual souls". Nor do they hold in the light of the Sāṅkhyas that it is devoid of action, as when all the fetters are removed, it attains the state of identity with Śiva. The Mṛgendrāgama declares that "identity

with Śiva results when all fetters are removed''. The Tattva-prakāśa states that ''the liberated souls are themselves Śivas, but these are liberated by his favour ; He is to be known as the one eternally liberated, whose body is the five mantras''.

Now the souls are threefold, vijñānākalāḥ, pralayākalāḥ and sakalāḥ. The first are those who are under the influence of 'mala' only and who have severed all connections with organs (Kalāḥ) as a result of the wearing out of the impressions of deeds done, by means of knowledge, meditation, asceticism or by the enjoyment or suffering of fruit (bhoga). The second are those who are under the influence of 'mala' and 'Karman' and whose organs (Kalā, etc.) are destroyed by mundane destructions. And the third are those who are bound in the three fetters of 'mala', 'māyā' and 'Karman' and so they are called sa-kala. The first class are again subdivided into 'Samāpta-Kaluṣāḥ' and 'a-samāpta-Kaluṣāḥ', according as their inherent corruption is perfectly exhausted or not. The samāpta-Kaluṣāḥ are elevated to the status of Vidyeśvaras, as their taints are exhausted. The Vidyeśvaras are eight, Ananta, Sūkṣma (subtle), Śivottama (the best Siva), Eka-netra (the one-eyed), Eka-Rudra (the one Rudra), Trimūrttika (one with three forms), Śrikaṇṭha and Śikhaṇḍin. The Pralayākalāḥ are also twofold, Pakva-pāśa-dvaya or not, those in whom the two remaining fetters are matured and those in whom they are not. The former attain liberation, but the latter, by the power of Karman, are endowed with the puryaṣṭaka body and pass through various births. The puryaṣṭaka body is composed of eight elements, enumerated in different ways, *viz.*, five elements, five rudiments, five organs of knowledge, those of action, four internal organs, their instruments, nature (prakṛti) and the class composed of the five, beginning with Kalā. Some having the puryaṣṭaka, being virtuous are raised to the position of lords of the world by Maheśvara Ananta. Sakala is again of two classes, one whose taint (Kaluṣa) is matured (pakva) and the other whose taint is not so. The first is raised to the status of Mantreśvara

of 118 mantras. The Supreme Lord, having assumed the form of a teacher, stops the continued accession of maturity and contracts his manifested power and ultimately grants to them liberation by the process of initiation. But those Aṇus or atomic souls whose taint is not ripened (wiped off), are made to enjoy or suffer according to their Karman.

Pāśa is of four kinds, *viz.*, 'mala' or taint, 'Karman' or the impression of deeds, 'māyā' or the material cause and 'rodha-śakti' or the overpowerer, as put in the Mṛgendrāgama. 'Mala' interrupts the soul's powers of vision and action as the husk envelops the grain of rice. The overpowerer or the obscuring power is the power of Śiva, because it obscures the soul by superintending matter and so it is metaphorically called pāśa (a fetter). Action is the impression of deeds done by those who desire the fruit. It is in the form of merit or demerit and it is eternal in a never-beginning series like the seed and shoot. Māyā is that energy of the Divine Being into which the whole creation resolves itself at the time of dissolution and which comes into manifestation at a creation in the form of effects as Kalā, etc.

The above mentioned analysis of the doctrines and philosophy of the Śaivāgamas shows that like the Pāśupata system, treated before this school is also dualistic or pluralistic. Both the systems hold that Pati and Paśu are two separate entities and Pradhāna (or Prakṛti or Māyā) is the constituent cause of the material world. According to the Pāśupatas the delivered souls get released from ignorance, weakness and sorrow and attain infinite knowledge and miraculous powers of action and are raised to the state of Mahāgaṇapati by the grace of Śiva; whereas according to the Āgama-school the delivered souls become Śiva; that means, they attain perfect resemblance with Śiva, of course, without the power of creation.

Now about the philosophy of the Vāyavīya saṁhitā of the Śiva-mahāpurāṇa, which elucidates the Pāśupata view.

God is the creator, helper and destroyer of the Universe. He is called the Highest Puruṣa, the Brahman or the Paramāt-

man. Pradhāna or Prakṛti is His body. God creates disturbance in Pradhāna and manifests Himself in 23 different categories but He himself is ever undisturbed and unchanged. (vii. 1.2. 19). He is the ultimate cause of all, even of gods, together with matter and sense-faculties. (vii. 1. 3). In the end the world will disappear and return to Him. The Śivamahāpurāṇa also emphasises that there is only one Lord without any second, like the Śvet. Upaniṣad; but it introduces māyā or prakṛti to explain the appearance of this world.

God is also conceived as producing time. He is the Lord of all guṇas and is the liberator of all bondage. Kāla is nothing but the energy of Śiva, (Īśasya valam); and it is the controlling power of God (Viśva-niyāmakam, vii. 1. 7. 7). Kāla as a power springs from God and pervades all; but Śiva is not fettered by time, as He is the Lord of time.

Next about Prakṛti. Prakṛti or Pradhāna or Avyakta is the cause consisting of three guṇas and it manifests itself in the shape of the object-world, and everything returns to it. The process of manifestation is what is known as Kalā. Three guṇas, Sattva, Rajas and Tamas come out of prakṛti. Thus here we mark a difference between this purāṇa and the Sāṅkhya wherein prakṛti is nothing but the equilibrium of the three guṇas. This avyakta or prakṛti gets modified or expressed in the shape of five tanmātras, five gross elements, and eleven senses just like the Sāṅkhya order of evolution. Thus prakṛti is the cause of the object-world, effects, its transformations.

This Saṁhitā also teaches like the Pāśupata Sūtras that the knowledge of paśu, the individual souls, pāśa or the bondage and Pati, *i.e.*, the Supreme Lord leads to supreme happiness; and ignorance is the source of all our sorrows. Śiva is beyond paśu-s and pāśas and controls them both. (vii. 1. 5).

Prakṛti is destructible or Kṣara, whereas puruṣa is indestructible or akṣara; and both are moved to action by God. As in the Śvet. Upa., here prakṛti is identified with māyā and puruṣa is encircled by māyā as a result of his past actions by the instrumentality of God. Hence this māyā is nothing but

a power of God; and by its influence the puruṣa loses his natural purity. The state of remaining under the veil of māyā is due to the past deeds of the puruṣa when he is to enjoy or suffer.

This Saṁhitā also establishes one great soul or Ātman, a Universal entity, different from intellect, senses and the body. This soul is the permanent enjoyer of all human experiences, even in the absence of the body. He appears as many and manifests various tendencies in different persons. ("aneka-deha-bhedena bhinnā vṛttir ihātmanaḥ"—VII. 1. 5. 56, etc). All beings or paśu-s are the manifestations of this Soul (puruṣa). The Supreme Lord is, already noted the creator of both Paśu and pāśa. The individual souls (puruṣas) are but the reflections of One Great Soul, appearing as many because of His reflection in different conditions. Both paśu-s and pāśa-s are inanimate and they are created by the Lord, Śiva who is the intelligent agent.

Next about the function of Śiva. He is, as already notified, the creator of all, by His mere will and He himself is independent, while the Paśu-s are dependent on His will. Śiva is always helpful to Paśu-s to get their best through their actions. Thus He extends His grace to help all and does never any harm to anybody. If He punishes anybody, it is for his good because by punishment his impurities are purged out. The individual souls (paśu-s) are naturally full of impurities (mala-s), and so they pass through the cycles of births and deaths in accordance with their Karman. The Vāyavīya Saṁ. states that God emancipates those souls only when their natural impurities are purged out; and for this the individual persons have to exert themselves to reach the proximity of God. God grants His grace to all in the sense that He helps all to develop according to their respective deserts. It is noteworthy that all souls are associated with impurities but they are pervaded by Śiva; when the impurities are purged; Śiva becomes more distinctly manifest, that means the individual soul attains the state of Śiva. These impurities are to be

eradicated by knowledge which brings about the proximity of Śiva. The cause of all impurities which generates the cycle of births and deaths is māyā and the objective world and only the proximity of Śiva helps one to be released from them. God is the Superintendent of all and His ordering will or His proximity controls the entire world. Thus to speak in a nutshell, the impurities of individuals are natural to themselves and God's will would purge them out through sufferings, in proportion to the natural limitations of individual souls. Hence though God's will is always uniform, the liberation of souls is not uniform.

The Vāyavīya saṁhitā (vii. 2) states that God Himself binds all paśu-s by impurities, māyā, etc., and He alone can release them when he is duly worshipped with their devotion. [mala-māyā dibhiḥ pāśaiḥ sa badhnāti paśūn patiḥ/sa eva mochaka-s-teṣāṃ bhaktyā samyag-upāsitaḥ//.'' (vii. 2.2. 12).] The 23 categories of Sāṅkhya, produced by māyā are the objects or bonds by which Śiva binds all paśu-s and makes them perform their own duties. His will can not be transcended by any body.

The material world is but the manifestation of Śiva. God is called in different names like Iśāna, *i.e.*, the Lord appearing in eightfold forms of earth, water, fire, air, ether, the soul, the sun and the moon. God regulates the various forms of this material world for the good of souls, which are also His forms. The real worship of Śiva consists in doing good to all people because they are but His forms.

The Śiva-mahāpurāṇa refers to Śaivāgamas and their teachings briefly for the exposition of the Pāśupata view, so that the Śaivas may utilise them for the mercy of Śiva. It emphasises on the sincerity of one's faith (śraddhā) in Śiva for His grace. Faith alone (and not mere penances, chanting, or religious postures, etc.) is the secret of spiritual success and it depends on one's due performance of duties of varṇāśramas. This treatise deals with Śaivadharma which lies in knowledge, action, right conduct and yoga. Knowledge means that of the

nature of souls, objects and Śiva. Action means the purification according to the guidance of the guru. Right conduct or charyā means due worship of Śiva on the basis of varnāśramadharma. And yoga means the suspension of mental activities save and except the constant thinking of God. Sense-control (Yama and niyama-s, as described by Kauṇḍinya) helps one to get rid of sins and leads one to Vairāgya, aversion to the object-world. Vairāgya leads one to knowledge and ultimately to yoga. He alone who rises above merit and demerit, virtue and vice is able to attain liberation.

It is interesting to note that the Śiva-mahāpurāṇa (vii. 1. 32) describes some esoteric and obscure physiological processes by which one gains immortality as inherent in Śiva. Elsewhere (vii. 2. 37) it speaks of five methods of yoga:—(i) mantra-yoga, *i.e.*, the process by which one gets one's mind steadied by constant repetition of some mantras; (ii) sparśa-yoga when the mantra-yoga is accompanied by prāṇāyāma ; (iii) bhāva-yoga when this yoga is continued to meet a state that no mantra is further required; (iv) abhāva-yoga, *i.e.*, the more advanced state of yoga when the world-sense disappears ; and (v) mahāyoga, when the sādhaka realises that he is one with Śiva and this is the highest stage of yoga. Thus the yoga-processes, treated here includes those of the yoga-sūtras of Patañjali, differing only in one point because according to Patañjali, the mind is to be concentrated first on a gross object, then on subtler entities and ultimately on Śiva, who finally grants His grace of liberation to the yogin, being pleased with his devotion: Yoga, according to the Pāśupatas is derived from the root 'yujir yoge', while Patañjali's Yoga is from 'yuj samādhāu'. The Vāyavīya saṁhitā mentions again that the world is permeated by Śiva in His form as Śakti or energy and hence it stresses on meditation on Śiva along with His Śakti.

As in the Lakuliśa system, here also the yogin is described as winning some miraculous powers like pratibhā, *i.e.*, the power of knowing distant or subtle things. Of course, these powers are noted as obstacles in the path of mahāyoga, men-

tioned above. The peculiarity of the Pāśupata-yoga, as distinct from Patañjali's Yoga is noted in Vāyavīya Saṁhitā, (vii 2.38) wherein as regards the āsana (posture) it points out that the Yogin should fix his attention on the tip of the nose and meditate on Śiva and Śakti within himself and that he may also concentrate on his navel, throat, palatal cavity and the spot between the eyebrows. One may start with meditating on the recognised images of Śiva, as mentioned in the Śaivaśāstras. Meditation begins with an object but it must end in the stage of its being objectless (nirviṣaya or nirvīja). Meditation is highly emphasised on and it is the source of liberation and lasting happiness. (vii. 2. 39. 28).

CHAPTER I

COMMENTARY OF BHAGAVĀN KAUṆḌINYA

"Athātaḥ Paśupateḥ Pāśupataṃ Yogavidhiṃ Vyākhyāsyāmaḥ". 1.

[Now then we shall expound the Pāśupata Union and rites of Paśupati.]

After offering obeisance with the head (bent) to that Paśupati, the Lord of the house (world) who created the entire world beginning with Brahmā for the good (of all), Kauṇḍinya, following the tradition of his predecessors makes the commentary known as Pañchārtha (five categories), the best of its kind, enriched with significance and knowledge of the highest order.

Now Bhagavān will expound five categories. Now what is its first sūtra? Here it is said—"Athātaḥ Paśupateḥ Pāśupataṃ Yoga-vidhiṃ Vyākhyāsyāmaḥ." This is the first sūtra, pronounced at the beginning of the scripture. After that the analysis of the words is made. (We shall explain the Pāśupata Union and the rites of Paśupati in accordance with it.) The aphorism contains eight words. There "Atha" and "ataḥ" are two words, indeclinables. The word "Paśupateḥ" is pronounced in the sense of one from whom it was received. The term "Pāśupatam" is a word ending in a taddhita suffix. The term "Yoga-Vidhiṃ" is a compound. Vi and Āṅ—these are two words. "Khyāsyāmaḥ is a verb.

The question is—why is the analysis of words made? The answer is—for the sake of its established significance. Why is the meaning of words, not established? Because the words are here used in separate senses. That is why it is said—as a

man is not identified, though his body is exposed, if his head is covered, so the Sūtra conveys no sense, if its compound is not analysed. Thus for bringing out its established meaning the analysis of words is done. Says—the analysis of words and its need are mentioned. Now to say—who is the source of the scripture? Here it is said—"athātaḥ Paśupateḥ, etc."—this is the source of the scripture. There the Śāstra means the Tantra, the texts and the knowledge of them. Both the texts and their meanings are the means to approach the śāstra. Its extent consists in the Sūtras beginning with the word "atha" and ending in Śiva. The numbers are five chapters, five Brahmans and sections (adhikaraṇas). The explanation of the words 'atha' (meaning 'then') and ataḥ (meaning 'therefore') and the instructions on bath and lying down presuppose the established relation between the disciple and the preceptor (āchārya). Because even the persons who have attained the highest state of emancipation (Kaivalya) are found to have experienced miseries, this preceptor is the best of all Āchāryas, because he has the direct vision of the effect (Kārya =the world) and its cause (Paśupati), he is a learned Brāhmaṇa (vipra, 5. 27) and as he has direct knowledge of the means and its end, he answers the questions and he is in the state of the all-powerful, as he is emancipated, he is within the range of the mind and the not-mind (2. 27) and because he has power of assuming forms at his sweet will (1. 24). Similarly, for insisting on "brāhmaṇa" (4. 20), prohibition of women (1. 13) and instruction for conquering the senses (5.7), as mentioned in—"deafness, blindness, want of smelling capacity, dumbness, dullness, madness, leprosy, impotency, lameness, etc."—thus free from all these diseases and possessed of active senses is the Brāhmaṇa disciple. And this disciple is also equipped with special qualities. Again the gods have special qualification of playing and the Īśvara's inclinations are guided by the mood of playing. The Āchārya is inclined to pronounce the injunctions for the sake of favour. And because of instruction for worship, prompting, favour and the desire to attain the

Good (Śiva) the disciple, aiming at reaching the end of all pains is here inclined to approach the Guru (preceptor), but not for dharma, artha (wealth), kāma (desires) and mokṣa. And for having power to assume forms at his will (1. 24) the Āchārya is differentiated from Indra, Kauśika and others, he is a divine being with the innate power of the highest play and majesty. Indra, Kauśika and others are disciples, but they are not divine beings because they are subject to pains like prompting, approaching, impressions, etc., and they are overpowered by them. Again, as the good are accepted as authority, for being actuated by (special) desires to assume forms at his will (1. 24) and because of his not being born (ch. 1. 40) God in the shape of man took the form of a Brāhmaṇa and became incarnated in Kāyāvataraṇa. And he walked on foot to Ujjainī.[1] How (known)? By the authority of the Śiṣṭa-s (good and learned persons) and by the sight or hearing of symbols. He assumed the mark, remarkable for the highest stage (āśrama) and pronounced the injunctions; he lived on the altar of ashes in a pure spot for the connection with the disciples in a house, as mentioned in his own scripture, as bath by ashes, lying down and re-bath with ashes, garland of flowers and a single garment are prescribed and as the temple is reputed for being the resort. Hence being prompted by Rudra the worshipful Kuśika (the 10th Guru in the line of Guru-s) approached the Āchārya, marked in him the signs of excellence beginning with the highest pleasure and the opposite signs in himself, paid homage to his feet and according to the custom, related his caste, gotra, learning and freedom from debts. The disciple stood like a patient before the Āchārya who was like a physician and asked him in time when he was in leisure—"Oh Lord, Is there any complete and absolute cessation of all pains, *viz.*, the Ādhyātmika (*i.e.*, the pains, generated by intra-organic

1. Kauśika is the 2nd of 18 Avatāras. Ujjain is one of 12 Jyotirliṅga places of pilgrimage.

causes like bodily disorders and mental affections), ādhibhautika (the pains produced by extra-organic natural causes like men, beasts, thorns, etc.) and ādhidaivika (caused by extra-organic supernatural causes, *e. g.*, the pains inflicted by ghosts, demons, etc.) or not? Next in cases of desires to gain right to get at the thing, noted, the advice should come by refuting others' arguments and the lessons to good disciples and spiritual aspirants (sādhakas) are of established reputation and to teach the category of cause (kāraṇa) the worshipful Āchārya himself, after refuting others' views within himself said—'Atha etc'. Here the word 'atha' (now) refers to something antecedent. Why? The disciple put the question first and then the Lord said on its basis. Thus this word 'atha' is for the answer of the querry, already made. That is the termination of pain, this is the meaning.

The question is—"Is the end of pain promised to the tested disciple or to the untested one? The conclusion is—to the tested one. Because it is said—"ataḥ", *i.e.*, therefore. Here the term 'ataḥ' is used for the quality of the disciple. Because this disciple is born of a country known as Brahmāvarta, of a good family and is of keen senses and is possessed of the desire to realise the Truth. So the word 'Ataḥ' is to be read in connection with the meaning.

Now how can that end of pains be attained? Or by which means? The answer is—by Paśupati. The concluding part of the proposition—by the grace (of Paśupati). Here Paśupati means the Lord of Paśu-s (the effect or created world). Here the paśu-s are all sentient beings except the emancipated souls (like Sanandana, Sanat-kumāra and others in other systems). And the paśu-s[2] are both those who are manifested

2. By the cogitant organ every sentient being is cognisant of objects in general, discriminated or not discriminated, when irradiated by the light which is identical with the external things. .....The sentient spirit is of two kinds, the appetent and non-appetent. The appetent is the spirit associated with organism and organs; the non-appetent is the spirit apart from organism and organs." (The Sarva-darśana-

in the shape of Kārya and Kāraṇa (senses) and those who are not so manifested. Now what is the state of a paśu? The answer is—want of excellence is bondage. Bondage[3] is want of excellence and want of independence; and its characteristic is the obstruction of the power of the cause. It is beginningless. By bondage is meant the imposition of its quality(?) If you ask what is its characteristic, the answer is that the paśu-s are due to their capacity to be seen and to be enchained. There the pāśa-s are the Kalā-s (23 elements of the Sāṅkhya system) of Kārya and Kāraṇa types (organism and organs). And these Kalā-s will be mentioned later on. Being enchained, bound and obstructed by those Kalā-s they (paśu-s) remain dependent on the objects like sound, etc. and so it is understood that bondage is want of independence and of excellence. If it be that one, free from Kalā-s of Kārya (organism) and Karaṇa (organs) types (that is one who is free from attachment to the object-world) becomes free from egos (paśutva), no. Hence it is said—the scriptures mention the cases of those who, even though withdrawn from the object-world, get themselves connected with it again and again. And the other way (of explanation). The Paśu-s are so called because they are seen. Because though they are all-pervasive and possessed of pure consciousness, they see and realise only the body and not the outside world. And those who are averse to the object-world do neither accept nor reject it. And the object-world depends on merit and demerit, manifestation, space, time and guidance and others. So it is well said that the Paśu-s are due to seeing and binding. Because it has been said—"Those who are released by the Sāṅkhya-Yoga and are masters of the Sāṅkhya-Yoga are all remembered as Paśu-s, beginning with Brahmā and ending with birds.

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saṅgraha, trans. by E. B. Cowell and A. E. Gough, Varanasi, The Chowkhamba Sanskrit series office, 1961, pp. 106-107).

3. By the word paśu we are to understand the effect or created world, the word designating that which is dependent on something ulterior. (S. D. S., *ibid*, p. 105).

Why Lord (Pati)? He who creates and protects those Paśu-s is, therefore, the ruler (Pati). How does He get and protect them? So by the all-pervading power. Because they can not surpass His infinite power. Because he is a learned Being (Vipra, 5. 27), he possesses unending and immeasureable power of knowledge. By that immeasureable power the Lord gets the innumerable Paśu-s directly. The power of the master protects them. How? His will determines their likes and dislikes, their existence and their attainment of desirable and undesirable states of existence or places, bodies, senses and others. That means they are supervised and prompted by Him. "Paśupateḥ" indicates "Kārya" and "Kāraṇa" and (His) grace. The end of pains is attainable by that grace and not simply by knowledge, aversion, piety and renunciation of all excellences (or miraculous powers).

The question is—to what sort of persons or in what circumstances that Lord distributes His grace? The answer is—when that is attained by this (person). The question is—what is that? The answer is—"Pāśupatam" which means here that which is told by Paśupati and accepted and which starts centring round Paśupati. As for example, the mind of a Vaiṣṇava.

What is that? The answer is—Yoga. Here Yoga means the conjunction of the (individual) soul with God through the intellect. And that is born of one-sided activity on the part of a person because of the instrumentality of study, etc., as in the case of contact between a pillar and a hawk. Because there are rules for both guidance and studying, this (Yoga) is born of reciprocity of actions as in the case of contact between two sheep. Because the Lord is all-pervading, there is no scope for separation. And the unification is advised only in the case of separated ones. In the Yoga of actions it is like one who was once attached to the object-world but now averse to it. But in this scripture Yoga is restricted to activity which is characterised by concentration (samādhi).

The question is—"Is Yoga attainable simply by know-

ledge? The answer is, because it is said—for the attainment of that we shall expound the practices (vidhi). Here the term 'Yoga-vidhi' means the practices of Yoga, a certain course of action and it is a case of the ṣaṣṭhī-tatpuruṣa Compound. Here the technical term 'Vidhi' is used as in the 'Yajñavidhi' in the sense of all (particular) actions, subtle and gross, internal and external, similar and peculiar and not as in 'Senā-Vana,'[4] (army and forest) etc. Why? The temporary activities can not be taken as a whole. If so, why 'Vidhi'? It is called 'Vidhi' because it enjoins and because it creates the idea of the means and the end. 'Vidhim' is used in the sense of action.

Thus with the end of pains the Effect (Kārya or Egos or Jīva-s or Paśu-s), the cause (Kāraṇa, the Lord or Paśupati), the union (Yoga) and the practices (vidhi)—these five categories (padārtha) are briefly referred to. These are to be explained. Their explanation lies in extension, classification, characterisation, concision and conclusion. Here something is to be explained and something else is the explanation. That is why it is said—we shall explain. Hence the element 'Vi' means extension, classification and specialisation. There the term 'Vistara' means the perception, inference and testimony, sources of knowledge. Now perception is of two classes, the direct knowledge, gained by senses and by Self. Perception by senses means the objects of senses like sound, touch, colour, taste, smell and pots, etc., as established by the exposition, heat, urine, stool, flesh, salt and breath-control. Perception by Self is again proved by the aphorisms like 'Tad-upahāra' (1. 8), Kṛtsna-tapo (3. 19) and duḥkhānta (5. 40) etc. As for example, the grain measured by the unit of 'prastha' is called 'prastha'. Really speaking, the entire world which denotes the relation between senses and objects and which is

4. Vidhi is a general term but it means here all particular actions. But 'Senā' (army) and vana (forest) are terms to mean the whole (a collective term) containing the parts, is, a soldier or a tree.

associated with merit (dharma), demerit (adharma), manifestation, space, time and guidance, etc., becomes pramāṇa (a source of valid knowledge). Perception by Self is the totality of the relations produced by mind (chitta) and the internal organ (antaḥkaraṇa). Inference also is preceded by perception; the totality of the relations between mind, Self and inner organs and it is the cause of memories and diverse things like dharma, adharma, manifestation, space, time and guidance, etc. and time of creation, preservation and disappearance, etc. And by these is inferred that the cause is the doer of the future creation. Hence it is not beyond the range of the causal relation. And that is of two types:—dṛṣṭa (perceived) and sāmānyatodṛṣṭa (perceived through universals). There again the dṛṣta is of two classes—pūrvavat[5] and seṣavat.[6] This man was seen before as having the length of six aṅgulas and so for this reason he is surely that man—this is pūrvavat. The śeṣavat is that this is recognised as a cow on the evidence of its horns only. The Sāmānyatodṛṣṭa inference is illustrated when on seeing the different positions of the moon on account of its previous motion we infer that it moves. Even in three periods of time (past, present and future) the pramāṇa is the source of knowledge of the object. Āgama is the scriptural testimony that is handed down to us from Maheśvara through His disciples. Āgama is remembered as being told to be the source of the behavior of the unearthly beings. It is established by the sūtra like "Rudraḥ provācha" (Rudra said). Comparison, postulation, possibility, non-cognition (abhāva), tradition (aitihya) and pratibhā, etc., are regarded as falling with in these only (perception, inference and testimony). So these three are valid sources of knowledge. The Supreme Lord (Bhagavān) is the guide and cause of all valid knowledge. The individual being (puruṣa) is the knower. The five padā-

5. A pūrvavat inference is that in which we infer the unperceived effect from a perceived cause.

6. A seṣavat inference is that in which we infer the unperceived cause from a perceived effect.

rtha-s (categories) beginning with Kārya and Kāraṇa are the knowables. Knowledge is consciousness. Consciousness is right thinking, right understanding and the expression of Vidyā (knowledge). "Vi" is used in the sense of "Vistara" (extension) because both Paśupati (uddeśa) and vidhi-s (prescribed practices) are made available. Vibhāga means the division into (or analysis of) words, objects, aphorisms, sections and chapters and so on. Viśeṣa means the separation of the goal or end (Sādhya) from the means (sādhana). Āṅ means the scope of explanation. We shall discuss standing within our scope word to word, aphorism to aphorism, section to section and chapter to chapter until we reach understanding and the end. Khyā means description. We shall describe with the help of technical terms, perceived and unperceived and prescribed in the Vedas, etc. and also in a different way. 'Syā' is used in the sense of the future tense and by that period this Āchārya sanctifies the brāhmaṇa who comes from among the house-holders, who is already tested, as evidenced by the term 'ataḥ' and who has undertaken (spiritual) fast and ceremony (vrata), by ashes, purified by the mantra "Sadyojāta', etc., on the right side of the image of Mahādeva, and makes him hear the mantra after changing the marks of his origin. 'Ma' is used in the sense of assurance. The Lord himself is the speaker by degrees of both the explanation and the explainable to him who is well disciplined in the series of actions like rising etc. To get something subtle requires the adoption of gross means and because the rules of the previous stage are prohibited and those of the highest stage are of reputation, the Vidhi (the rule of conduct) is first explained. Here ends this exposition of the Padārthas (categories).

Here the question is—the portion, accepted is being duly explained first. Now to think of this. What is the beginning, the middle or the end, or of how many parts is the Vidhi? The answer is—the first 'vidhi' is by ashes (1. 2), the middle is by the abuse (3.5) and the end is in being dull (4.8) and that Vidhi has three parts, *viz.*, gift, sacrifice and penance. How is it known? Because this begins with—

*"Bhasmanā triṣavaṇaṃ snāyīta."*2.

[One must take bath by ashes in three periods of the day.]

Here ashes mean the object which is given to Vāma (Paśupati) and which is produced by fuel set on fire. That is made by others, it is an earthly food and shining. Ashes should be acquired like alms from the villages etc. Because ashes are helpful to the observance of bath, lying down and rebath, they must be taken and because they have nothing to do with injury, they are the purest and best things and they should be taken profusely as the means (of spiritual rise). If not available, at least a slight quantity must be taken. And as its substratum gourd, hide and cloth, etc., are reputed here—Now what is to be done with ashes? The answer is—the instrumental case-ending in bhasmanā is meant for instrumentality and it speaks of the action of the agent, as for example, the smoothing (of wood) is done by the instrument concerned or covering is done by intelligence. Now in what time is that action to be done? Tri-ṣavanam. It is a case of dvigu compound. Three means the quantity. Savanam indicates the period of time. The first (morning) prayer, the midday prayer and the last (evening) prayer—three prayers. Thus tri-savanam means three prayers or three periods. Now thrice what should be done by this (sādhaka)? So it is said—he should bathe. Here bath means removal of dirt like oily substance, refuses of skin, excretion, bad scent, etc., coming to bodies by ashes as a matter of purification. But bath means the conjunction of body with ashes. Really speaking, bath, etc., are nothing but acts of self-purification because there is an aphorism "Dharmātmā" (5. 31) which speaks of the acquisition of fruits of merit. It is explained as self-purification by the mention of an action and its instrument only because of the instruction like bath etc., sinlessness (akaluṣa etc. 1. 18) and annihilation of all sins (apahata-pāpmā etc. 3.6). "Īta"—this is used in the sense of command and appointment. As it is a case of appointment, it must be done and as it is compulsory, it is a rule. Why? Because it is established in each śāstra, it

is an act of non-injury and it is the cause of the highest good. That means one must bathe with ashes and not with water which leads to opposite results.

Is it that only bath is prescribed to be done by ashes? The answer is—because it is said—

"Bhasmani śayīta". 3.

[One should lie down in ashes.]

Here it is the ashes whose etymological meaning is previously mentioned. The "Bhasmani" means the substratum for physical contact. The "Śaya" means relief or rest. Īta is in the sense of order or appointment. One should lie down at night on ashes and nowhere else.

It has been said—As the deer, afraid of death, live in anxiety and do not get sleep, so the high-souled ascetic, intent on meditation does not get sleep for fear of the worldly life. Moreover, because he is desirous of some special end. And it is said—As in horses of good breed sleeping for (the last) quarter[7] of a night, sleep does not stay long in the eyes of one, desirous of something special (*i.e.*, here "end of sorrows").

So staying during day at a place on earth which has been washed, spreading ashes one aspirant, intent on study, teaching and meditation and tired of thoughts on texts and of concentration on them should sleep at night on ashes, purified by the Sadyojāta and other mantras using his own arm as a pillow. If you ask why, the answer is—for penance, for purification on land or for rest. On the ground, even and uneven and with ups and downs one should sleep for a Yāma (3 hours) or two.

Now by ashes are only the double interests, bath and lying down served or something else? What will be a remedy for him who, even after bath three times, becomes impure? So it is said—

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7. Or for the latter half of the night.

"Anusnānam". 4.

[Re-bath.]

Like bath with mantras, etc. Here "Anu" denotes some succeeding action. Like drinking after previous drinking and going behind others. But bath is only the application of ashes. If one becomes impure by the residue of the meal taken, by hunger, by spitting, or by reason of urine or excretion in between the baths in three periods of prayer, then he should have bath for the second time. Why so? For purification and for the manifestation of the mark (of the Pāśupata sect). One should bathe.

Now are the ashes the only way of manifestation of the mark? What is the means of something, not prohibited for the increase of devotion? Here it is said:—

"Nirmālyam." 5.

[Garland.]

Here garland is an important thing of this world like ashes. "Nir" is to mean something, taken down from. Mālyam is equivalent to the collection of flowers. That garland of lotus etc., made by others and first placed on the image and then taken down and which is not worth possessing must be worn. That must be bourne for the increase of devotion and for the expression of mark.

Now the question is—where is it established that his mark is manifested by ashes and garland? So it is said. In this scripture. Because it is said:—

"Liṅgadhārī". 6.

[The bearer of the mark.]

Here as persons of other castes and stages of life have marks, distinctive of their own. There the householder has as his mark three cloths, bamboo staff, water-jar—filled with water, shaving of moustaches, sacred thread, etc. So the marks of a brahmachārin are staff, water-jar, girdle by muñjā grass, sacred thread, skin of black deer, etc. Likewise the Vāna-prastha has also the marks of a water-jar, bark garment,

bristle, matted locks of hair, etc. And the bhikṣu has the marks of three staves, shaven head, water-jar, ochre-coloured cloth, water-strainer and (Kuśa—) brush, etc. Thus here also the mark of a Pāśupata-Yoga means the distinctive mark of the stage as for example, ashes-bath, lying down in ashes, re-bath, garland, single cloth, etc. and this mark becomes a part of his own body creating the idea of Pāśupatas among the people. The Liṅgam is due to the act of merging and that of marking. Bearing that he becomes the holder of the mark. Like the wielder of staff.

Next—where these duties of bath, lying down, re-bath, etc., are to be performed? And whence the garland has to be procured? And where should it be taken? Where to live after taking the marks? So it is said—in the temple, because the sūtra is—

"Āyatana-vāsī". 7.

[A resident in a temple.]

Here the house (temple) is popularly known like ashes and garlands. Āṅ denotes limit. Because these householders and others, regulated and disciplined, pure and of good customs, in their respective spheres worship and sacrifice by the ceremonies, prescribed for peace and progress. The house is meant for sacrificing. The aspirant should live in that house, made by others and so he is the resident and takes the house. He lives in a place on earth, in the sky (in caves or upper floors?), in the root of a tree or goes on wandering at large anywhere and so by the custom of the good he becomes the resident of a house (*i.e.*, a temple).

That means he lives as a man lives on the bank of a river (giving up attachment to any particular spot). And he reaps the harvest in the shape of merits very soon. It has been said—"If there is any holy place (a temple) of Maheśvara in a village or a forest, that is the residence of the virtuous and that is the grandest spot for (spiritual) success.

Now what duties should he do living in that temple? Bath etc. or besmearing etc.? Or are there any special duties he

should do? There are other special functions he should do and we shall describe the desired end.

"Hasita-gīta-nṛtta-ḍuṅḍuṅkāra-namaskāra-'japyo-pahāreṇo' patiṣṭhet." 8.

[One should worship with laughter, songs, dance, sounds of ḍuṅ-ḍuṅ, salutations, muttering and presents.]

Then in three periods of bath one should take bath with ashes, sanctified with the Sadyojāta, etc., while muttering (the mantras) and should go to the temple, while muttering so. On going there what he mutters first, he should give up and mutter Om, Om, Om. After doing laughter, etc., what he mutters next, he should mutter as a matter of rule. By laughter here is meant that loud laughter with wide opening of lips and throat. By songs is meant that the names of the Lord Maheśvara which express His qualities, which are derived from the objects, agreeable to Him, and which signify His achievements, are thought of in an assembly in a way not conflicting with the convention of the musical science (gāndharva śāstra). Whatever is sung in sanskrit or prākṛta, in one's own composition or others' should be sung. Dance also means the movement, not standing still, raising up, getting down, expansion and contraction of hands, feet, etc., in a way not conflicting with the convention of the dramaturgy. In periods of restraint, for control one should dance along with songs. Ḍuṅ-ḍuṅ-kāra means that holy sound like that of a bull, produced by the conjunction of the tip of the tongue with the palate. It produces the sound 'ḍuṅ-ḍuṅ'. The Kāra-term is used in the sense of an item of worshipful attitude, as expressed in ḍuṅ-ḍuṅ. Namaḥ, *i.e.*, the salutation to be done not with lips nor without any sound but it means the mental salutation. Kāra of Namaskāra is used also in the sense of a part of mental worship and for the prohibition of verbal or soundless worship. Japyam means the concentration of an idea with mind on the lines of the mantras known as Sadyojāta etc. 'Upa' denotes the sense of an adjective, conclusion and totality. Upahāra means vow or control. It is called Upahāra

because offer is made by the Sādhaka as a matter of duty. He should approach. Here 'Upa' is in the sense of approach. That approach is made by one who is sufficiently regulated by the laws and is full of modesty and complete surrender. The term 'tiṣṭhet' brings out the idea of one-mindedness and the sense of withdrawal from the objective world.[8] The Sādhaka should withdraw all senses into concentration and offer himself with physical, verbal and mental operations and stand as a servant stands with presents (before his master). We shall say next about circumambulating on the right side.

The question is—whose garland is to be bourne? In whose temple he should reside? Where should he approach? That is why it has been said—

"Mahādevasya Dakṣiṇāmūrāteḥ." 9.

[On the right side of the image of Mahādeva.]

Here the term 'Mahān' means the superiority. He is superior in the sense that he surpasses all individuals, he is superior to and differentiated from them. He is the seer (Ṛṣi) in (5.27) and the learned (vipra—5.27) and the presiding Deity (adhipati.—5.44). That he is Sadāśiva (ever Good) and superior will be said later on. Here the term 'deva' is derived from the root 'divu' in the sense of play. Because of the nature of playing. Like fire and heat. The Lord is nothing but a player and He creates, protects and destroys three types of kārya known as vidyā, kalā and Paśu. And it is said—The Lord Bhagavān is not to be guided by those who deserve guidance, He creates those who cherish desires, He is the master, He plays with these worlds as a boy does with his play things.

'Devasya' is in the sixth case-ending which denotes the relation of the owned and owner. It is used in connection with "taking". Here 'dakṣiṇa' is in the sense of a quarter or direction. The Sun divides the quarters. The quarters

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8. Here 'pratyāhārābhāvasthitim'—should be read as pratyāhārabhāvasthitim.

again divide the image. The image here means that form which the Sādhaka, seated near on the right side of the Lord with his face turned north realises and which is characterised as Vṛṣa-dhvaja (the bull-symboled), as Śūlapāṇi (with trident in his hand), as Mahākāla and as Ūrdhva-liṅga (with penis raised up), etc. Or the people go to the temple of Mahādeva and so there the Sādhaka should worship. The Dakṣiṇa-mūrti (image on the right side) being taken, the images on the east, north and west are to be discarded. And as the image has been mentioned, there is no restriction where there is no image.

By 'vidhi' is meant that as the things like the bath by ashes are prescribed, bath in water must be avoided; as sleep in ashes is prescribed, enjoyment of the objects must be avoided and as residence in a temple is prescribed, residence elsewhere is prohibited. As laughter, etc., have been prescribed, offer of any thing else is prohibited. As garland offered to Mahādeva is prescribed, fresh garlands are prohibited. As symbols of ashes and garlands are instructed, other symbols must be discarded. As Mahādeva has been mentioned, devotion to other gods is prohibited. The image seen from the right side being prescribed, the images, seen from east and west are prohibited. Thus (Dakṣiṇamūrti being mentioned) the rules of the previous stages of this Brāhmaṇa are prohibited (replaced) by those of this stage. Like the piece of wood used in sawing and its counterpiece and also like stale and fresh water. Here ends the section on ashes.

Now the doubt arises only because of the mention of "niyama". Where there are yama-s, there are niyama-s. Because these two are twins. So there is no doubt. Which yamas are thought of in this Tantra? The answer is—non-injury etc., are the established yamas. However others say—"non-injury, celibacy (brahmacharyam), truthfulness, absence of commercial dealings and non-stealing—these five are called yama-s. Non-irritability, attendance on the teachers, purity, lightness of diet and carefulness—these five are called

niyama-s. But these are not so in our scripture. Why? Niyama-s are found to cease functioning. In this scripture the niyama-s of the past do no longer exist. Why? Up to death the yamas do not cease working. Why? For injury and other defects. Hence all these ten yamas beginning with non-injury are to be understood.

The question is—if thus there is cessation of niyama, one who falls from niyama, may have chance of falling. The answer is—as there is no need, there is no chance of fall. Moreover, the yama-s are of more importance. It has been said—"The man who observes niyama-s but is inattentive to yama s falls but he who is serious about yama-s, though slow in niyamas does not fall ; thus considering yama and niyama with reason one should pay more attention to activities with yamas as the predominant factor.

Here there is no chance of fall. So the yamas beginning with non-injury are of established fame. Now are the yama-s accepted because they are famous? Or is it possible to assert the existence of these yama-s from the scripture, as narrated by Sarvajña (the omniscient Being)? The answer is—if they are established elsewhere, where? There it is a matter of thinking.[9] Why? Because of the instruction by the term 'kṛta' (done). As it has been mentioned in the aphorism—kṛtam, etc. (4.7). Because the thing which is done is not prohibited and because the thing, not done is prohibited, it should be noted that the entire (acts of) injury are prohibited in the scripture. And that injury is of three types—causation of pain, the breaking of eggs and the taking away of life. There the causation of pains is of various classes, by using words of anger, by threatening, by beating and by abuses ; one should not exercise violence on four classes of beings (womb-born, egg-born, sweat-born and seed-born) by mind, speech and body. Thus non-injury to these creatures is observed. (The breaking of eggs)—for avoiding burning, heat

9. Seems some lines are missing here.

and trouble by smoke one should not place it on fire, should not take, give, replace or hatch it ; he should not cause anybody else to do these. (And the taking of life)—the cloth, śikya (hanger), the vase for ashes and the bowl for ashes, etc., are to be minutely examined again and again. Why? Creatures, moving in miniature forms die very soon. Hence (cloth, śikya, etc.) are to be cleansed with water, filtered through fine strainer and through a close-meshed filter made of hair, etc., and washed by palm-fan or by other pieces of cloth again and again or by flowing (not stagnant) water. Washing should be done on green grasses and on the ground, free from mud. The mendicant should wander for eight months (a year) including spring, summer and autumn (which includes winter also). He should live during rains in one place for compassion towards all creatures.

The brāhmaṇa, initiated in Yoga gets released from sins by the penance of Prājāpatya, if he does not observe the rain-retreat. He should wander in bad days, in political upheaval and even during rains, if there be any fear concerning body and in distress. He must not walk by the road when the sun is absent, he must not go to any place, not seen (properly) and he must always satisfy his need with clean water. If he gathers unclean water, he acquires in one day the sin which a fisherman gets by his acts of a year. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth and let him keep his heart pure. Even those who have attained Brahma-hood return when they commit injury ; so the knower of yoga must not take unclean water. Again if the water strainer is not in good condition (or is not found), one should take to a river or a spring and once in three periods (of prayer) one should take water from among the house-holders and ascetics. He should avoid all these—the stems, the bulbs and the seeds which are ripened. When he avoids terrible desire for the evil of others by deeds, mind and speech, he gains Brahma (the blissful state). He who

avoids injury to all beings moveable and immoveable, as to himself, gains immortality. The fruits, whichsoever accrues to a man of non-injury can not be had by rituals, by gifts, by penances, by agnihotras, by celebacy, by truthfulness, by study of vedas and other branches of learning or by vows. The mountain of gold, the entire earth or the ocean, full of gems which one gives can not be matched with non-injury. Thus non-injury has been established in the scripture.

2. And celebacy has been established in the Tantra. How ? Because of prohibition of women (1. 13) and also of instruction to control senses (5.7). By 'brahmacharyam' is meant the conquest of thirteen senses, specially of tongue and the sex-organ. Here the question is—what is the need of the special mention ? After saying that brahmacharyam is the control of thirteen senses, why is the special mention of tongue and the sex-organ made?

The answer is—because of their importance. The activities of other senses owe their origin to these two. Others are inclined to act depending on them. Why? One who is attached to objects of the sense of tongue or of the sex-organ, works with thirteen. That is why the special mention of the tongue and genetive organ is made.

"The fall of all bodied beings is due to tongue and sex-organ and so man should consider these two as foes." Or because all inclinations are due to mind, mind being controlled, all activities are controlled. It has been said—"Mind is the source of all activities of all senses and in all circumstances, good and bad that (mind) is well disciplined." Again it has been said—"Senses, set to work bring miseries, while senses, well-disciplined bring happiness. So one should withdraw one's self by self from the senses. Senses mean all which is denoted by heaven and hell, the senses, well-controlled and let loose lead to heaven and hell respectively. Attachment to senses is the cause of birth, misery and fear of death and so we must conquer them. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if

he keeps them under complete control, he will obtain success (in gaining all his aims). The inclination of the mind towards women is the rope for tying. The meritorious go severing it but the bad men do not forsake it. One goes out of a village for woman, commercial dealings are also due to woman, woman is the source of all evils and the wise should never embrace her. She, whom people regard as woman, is poison, fire, sword, arrow and more clearly a terror and māyā (illusion) incarnate. The fools and not the learned revel in a body, full of impurities and worms, foul-smelling by nature, unclean and the store-house of urine and excretion and ephemeral. One gets maddened at the sight of a woman and not by drinking wine ; so one must shun a woman whose sight creates madness from a distance. The world is bitten by the snake in the shape of the sex-organ of woman, which has its mouth cast downward, which moves in between the thighs and which can not be controlled by all scriptures. The entire world is blinded by a woman like the foot-step of the female deer, having hairs, ugly appearance, foul smell and bad skin. Woman is like burning flames and man is like a pitcher of clarified butter. Those who are attached (to women), are lost and those who stand (controlled), go to heaven. As the fire, fed with fuel manifests great light, so the light of one's self is manifested by the control over senses. Patience lies in celebacy, penance lies in celebacy and those brāhmaṇas who live with celebacy go to heaven. Those brāhmaṇas who practise celebacy, drink milk, honey and soma-juice with ambrosia and become immortal after death. Thus celebacy is established in the Tantra.

3. And truthfulness is established in the Tantra. And it is of two classes, the statement of fact as seen in the object-world and truthfulness in speech. There truth as the statement of fact is established in the scripture. How? Because of instruction for explanation in detail (1.1) and for being learned (3.19). And truthfulness in speech is also established in the Tantra. How? Because purity of speech has been prescribed

(5.27). Here even untruth of one who speaks of his own scripture amounts to truth. Why? Because that leads to purity and progress. That is why it has been said—

"One goes to heaven by untruth, if told for kindness to all beings. One does not go to heaven even by truth, if told for the destruction of the good."

Again it is said—"There is nothing of untruth, if told for the good of the world and of the Brāhmaṇas, if told in the midst of women or during marriage. When life is at stake and when all wealth is stolen away, five kinds of untruth are not causes of sin." Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth and let him utter no agreeable falsehood ; that is the eternal law.

As even untruth, told for the good of those creatures amounts to truth so here also even untruth, told to explain our own scripture, amounts to truth. Why? Because it has been prescribed as an injunction. Thus this also is established in the Tantra.

4. And non-transaction is also established in the Tantra How? By instruction to behave like the unmanifested and the (3.1 & 2) "Preta", the mad and the dullard—(4.6 & 8). Here in this world the unmanifested, the Preta, the mad and the dullard do not make any transaction. Transaction is of two classes, that of purchase and sale, and that of the royal family. So for one who is engaged in either of the two, causing pain to oneself and to others becomes unavoidable. There if one torments the self, in this world itself one becomes afflicted with pain. If one causes pain to others, then also one's demerit increases to produce sorrows and others. Thereby in this world one experiences the bitter pain. So commercial dealing in both ways should be forsaken.

Moreover, all of them who commit sins, who disclose sins who help and enjoy sins, are all of the same category. It has been said—"There is great demerit in sale, one falls by

sale, and this is the demerit of purchase. So he should avoid it. He commits sins privately so that nobody knows of them, he is freed from disgrace coming from people, so he is not freed from sins.

And it is also said—"The Sun, the Moon, the Wind, the Fire, the Heaven, the Earth, Water, the Heart, Yama (God of death), Day and Night, both the Morning and Evening and Dharma—each of these knows the conduct of man. He who is not engaged in any action, who is not proud, who acts according to the instruction of the scriptures with a liberal attitude and who is attentive to Yamas and Niyamas, becomes an ascetic (muni), without any old age or without death. So non-transaction is established in the scripture."

5. So non-stealing is established in the Tantra. How? Because of instruction for nakedness (1.11) and for prohibition of meals, not offered (4.7). Here there is instruction for wearing no garment, even if there is still one garment lying with him, filled with dirt ; and so giving up of accepting gifts has been advised, moreover, because food and drink, etc., which are rejected are found to be utilised. So here non-stealing is established in the Tantra; and it is of six types. These are—adattādānam, anatisṛṣṭagrahaṇam, anabhimatagrahaṇam, anadhikāra-pratigraha, anupālambha and aniveditopayoga. Adattādāna—means taking of something, not given. Anatisṛṣṭagrahaṇa is stealing of property belonging to boys, mad persons, careless men, old and weak people. Anabhimatagrahaṇa is stealing of undesirable things belonging to worms, bees and birds, etc. Anadhikāra-pratigraha means taking of things, not approved in this scripture like a cow, land, gold, bipeds, and quadrupeds, etc. Anupālambha is the use of gold and garments taken from others by magic, by threat, by cheating, by creating wonder, by pickpockets and by other means. Aniveditopayoga means utilisation of something eatable, which can be eaten, masticated, licked, drunk and sucked in, without presentation first to the preceptor. These

are six ways of stealing, which the Āchāryas forbade. Moreover—"whatever is called wealth, is life moving outside. He who steals one's wealth, steals one's life." And it is said—"Both of them who steal other's belongings and take away other's life, are of the same work and so stealing should be abandoned. The thief is of evil spirit and he loses this world and the next ; he is a terror to all creatures, is of a jealous heart and is a sinner. One who desires purity and is a good worker should take soil, water, carriage, leaf, flower and even fruits without concealing them ('from the eyes of their owners'). He should take to rivers, tanks, wells, ponds and lakes,[10] open to all spectators, for the performance of the expiation of Prājāpatya. Thus non-stealing is established in the Tantra.

6. Non-irritability is established in the Tantra. How? By prohibition of Śūdras (1.16) and by instruction for the highest type of austerity (2.16). Here toleration of all pains, personal, physical and hyperphysical, which frequent body and mind and non-revenge are prescribed and so here non-irritability is established in the scripture. Anger is again of four classes, *i.e.*, characterised with emotions, efforts, disfiguration and torture. There anger of emotion-type is that which arouses emotions like envy, jealousy, pride, conceit and desire for the evil of others, etc. Anger of effort-type means that which creates ideas of quarrel, enmity, fighting, etc. Anger of disfiguration is that which brings about disfigurement of one's hands, feet, nose, eyes and figures, etc. Anger causing torture is that which causes taking away of life of one's ownself or of others. These are four types of anger. The Āchāryas forbade the use of anger of these four classes. So one should not be angry when one becomes abused in connection with one's country, caste, family and occupation or with his work

10. One should take to rivers etc., before the eyes of the pubiic, if he wishes to perform the expiation of Prājāpatya. Otherwise for ordinary use they may be used before or behind the eyes of the people.

or the way of work or with his meals. There one may be abused with reference to one's place—as for example, if anybody abuses you saying that the place in which you are born, has no Brāhmaṇas at all, you should not be angry. There it may be that if he is so spoken, a bitter mental pain will be manifested. How will not anger be in such a case? The answer is—anger will not arise. Why? Because of the significance of 'akrodha' as a technical term (Saṁjñā). Here in this world of men this place means the body, the lump of effect (Kārya) owing its origin to parents and to actions of previous births. That (anger) is born of that (body). But the individual soul (Kshetrajña) is sentient, all-pervasive and pure. The difference between this (soul) and ourselves (individuals) is not known. Or you may say in case of an object, not seen. Hence because there is no possibility of the cause of anger and because of the significance of 'akrodha' as a technical term anger should not be cherished. Thus it should be noted in other remaining cases. Moreover—

One is born as having horns, nails, teeth or a deformed body or being a devourer of bloo d or a Rākṣasa or a Piśācha or an angry man. Again it is said—

Men susceptible to anger are born among the birds, vultures, jackals, gnats and mosquitoes and snakes. A man, prey to anger is born as the enemy of all creatures, he has many enemies and few friends. He is of cruel nature and of bad conduct. The angry man commits sin, speaks of sin, he becomes angry and shameless, so he should give up anger. And it is also said—

Whatever the angry person mutters, whatever oblation he pours into fire or whatever penance he does or whatever he gives, all these good works Yama (son of Vivasvān, God of Death) steals away, his knowledge in the Vedas and his equanimity prove futile. They are the tiger-like persons with high souls, who control anger, aroused like burning fire by reason like water. Beauty and knowledge, knowledge and penance, penance and success, success and forgiveness come

from the same source. Forgiveness is the best friend, anger is the greatest foe and this world and the next one are meant for the forgiving. For this reason one should forgive and thus absence of anger is established in the Tantra.

7. And service to teachers is established in the Tantra. How? Because of instruction for explanation (1.1) and for being learned (3.19). Here we shall explain the rule of conduct, already noted. Here "Āṅ" is in the sense of limit. "Ma" is in the sense of promise. He stands or remains in the promise, "If you live or remain in the good path, I shall tell you." Hence the good path means brahmacharyam with its eight means. As for example, he is used to rising, counter-rise, salutation and doing deeds for the good of the preceptor, he tells the best (reasonable) reply, he gets up from bed earlier (than the teacher) and he goes to bed later (than the teacher), he is grateful to all works (of the Guru), either when sent or not sent, he offers his everything, he is expert, is devoted for favour, he is his constant follower like a shadow by particular duties like bath, besmearing (the teacher) with oil, shampooing his feet, etc. and he should always render service to the teacher saying 'this is done, this I shall do and what more shall I do'. He receives Vidyā (knowledge) from the teacher and imparts it to many persons and by this distribution of Vidyā the teachers are served. And when brahmacharya is brought to the end, importance, ever attached to teachers, itself is brahmacharyam.

Moreover—He who cherishes this unfailing idea that the teacher himself is the God, the lord, the mother and the father, attains the good near at hand. The fire, sun, moon and stars illuminate the physical objects but the past and the future, sure to come are brought to light by the words of the teacher. Path, the sea and the heaven are pointed out by the guide but the teacher teaches (us) mokṣa (emancipation). He who disregards the guru who is the distributor of ambrosia, goes to hell for sixty thousand years. Wherever (people) justly censure or falsely defame his teacher, there he must cover

his ears or depart thence to another place. There is no doubt that Śiva becomes worshipped by him who worships the teacher always in all circumstances. Śiva imparts knowledge assuming the shape of the teachers and so the teacher should never be disregarded by one, desirous of bliss. The wise man should ever satisfy with his everything (the teacher) who knows the meaning of the textbook and who teaches the path of Yoga. He is always his guru from whom he receives a hymn (of the Ṛgveda), or its half or its quarter or a single syllable. As the mother is the source of one's mark, as the father is that of the scripture, so the Guru is the source of enlightenment and that is the great temple. Thus service to teachers is established in the scripture.

8. And purification is established in the scripture. Because of instruction for bath by ashes (1.2). And that purification is of three types, *viz.*, purification of body, of thought and of Self. There purification of the body by ashes is reputed for the instruction for bath by ashes. Now the question is—what is said to be the established way of purification of body by ashes is wrong, why? For contradiction with the antecedent and the consequent. Here it has been previously mentioned that non-injury, etc., are the established Yama-s. Now here again is mentioned the unreputed purification of the body by ashes. So this statement of the antecedent and the consequent is not consistent. It is inconsistent. This is a defect because of the fallacy of inconsistency between the antecedent and the consequent. There what is mentioned as the established way of purification of the body by ashes, is wrong (?), the answer is—this is no fallacy. Why? Because it is found to be reputed. Here and also elsewhere purification of body by ashes is reputed. Thus it is said—

Ashes burn all those defects which are born of company, which owe their origin to parents, which are due to food and drink, which are caused by cross-breeding and which resort to the body, bones and marrows. Again it is said—

The good thinkers say that the impure food, caused by hairs and worms becomes eatable, if it is only touched by ashes.

Again it has been pronounced—

He who drinks wine, approaches the wife of the teacher, steals and kills a brāhmaṇa, is released from sins, when he besmears himself with ashes, lies on the heap of ashes and reads the chapter on Rudra. He who is self-controlled and who always takes to bath by fire (ashes), saves twenty-one generations and goes to the blissful state.

Thus in other scriptures also bodily purification by ashes is reputed. So it is properly mentioned that non-injury and other Yama-s are reputed.

And purification of thought is established in the Tantra where one is said to attain pure (sinless) mind by sip, prāṇāyāma (breath-control) and muttering (1.14-16).

Bath does not remove the inner evil thoughts. Purification of thought is the best one and the rest is the defect of desires. The persons of wicked souls and sinful minds are not purified by thousands of clay and by hundreds of water-vessels. Truthfulness, penance, sense-control, compassion to all creatures are purifications, whereas purification by water holds the fifth position. Those who are free from desires for possession and enterprise in the midst of sense-objects, attain the highest purification. Because it is said—

"He who gives his everything with a vicious mind, can not be virtuous, thought itself is here the cause. There is no doubt here that he who exercises his good mind, succeeds in all affairs. Thus purification of thought is established in the Tantra.

So purification of self is established in the Tantra. How? Because it has been prescribed that one becomes purged of sins by insult, assault and abuses, etc. (3.3-7) and thus self-purification is established in the Tantra. Because it has been said by others as well.

"Manu says that there is no better means (of ritual

success) than insult for one who wanders at large throughout the whole world with its mountains, woods and forests." Thus purification of self is established in the Tantra.

9. So lightness of diet is established in the Tantra. How? For instruction for begging alms (5.14), for taking things, offered (4.7) and for maintaining life with whatever chance supplies (5.32). Even a very small quantity of things, earned by wrong means is not light, even a large quantity of food, acquired by right means is considered to be light. It is said—

"One should take to the mode of life like that of a bee, by which he gathers like an ant-hill without being angry or cheerful, this is the eternal law. He who begs alms in all articles of food, he should take and eat them from the persons who are famous for (following their lawful) occupations. He should take alms from four castes but must abandon those who have fallen (from the path of duty). There is no doubt that the rule is the same in cases of milk, water and alms. If the mendicant gives up something of the residue of the alms, he should exercise breath-control thrice in each morsel. The knower of Yoga must not hoard under any circumstances, because the ascetic becomes a worm by the demerit of hoarding. Alms are of five kinds, bee like, without (any previous) resolution, introduced before, unasked for and which comes unexpectedly. While wandering from house to house, he must not reject any house, but he must avoid the evil houses, as heard of from others. If the beggar reject the good, free from defects and not the fallen, he gives him his own merits and receives demerits from him. Likewise, when the mendicant goes being disappointed by a house-holder, he goes receiving his good deeds and merits. If the ceremony of offering to Viśvadevas is not done and if the beggar comes in, one should let the beggar go after giving something from the share of the Vaiśvadeva. The mendicant is able to remove the demerits arising out of Vaiśvadeva-s but Vaiśvadeva is not able to redress the wrong,

done to the beggars. If alms are not available for ten or twelve days, the mendicant should leave that house, as a tiller leaves hard soils. One should practise begging with four syllables and this is the law of ascetics, the rest is a commercial transaction. The mendicant, while begging alms should not laugh or look (with interest). He should stand only for the period of milching and he must never approach him. Bhaikṣya (alms) is so called because it destroys the fear of a person, afraid of old age, death and life in the womb. Those who eat curd, milk or whatever else they desire, do not deserve one-sixteenth (digit) part of (the merit of) the taking of alms. The act of one's drinking with cow's urine of hot-gold colour for twelve years is not equal to begging alms. The act of drinking Soma-juice with the top-end of the kuśa-grass by a Brāhmaṇa every month may be or may not be equal to begging (alms). Food, gathered by begging is the purest and holiest thing, it is the best of all vows and it is the highest end.

Whatever water, found in stagnant pools is (undrinkable) impure, gets purified when it comes to the river, so food and drink which comes duly through the vessels of the twice-born is pure.

He is really a mendicant, not falling from the duty of a mendicant, if he takes pure food by begging in this life, whether that food is salt or non-salt, annointed with oil or not, green (juicy) or not so, dry or liquid.

So food that is offered, received unexpectedly and supplied at the particular moment is established in rival scriptures, we shall explain the meaning of the Sūtras. Thus lightness of diet is established in the scripture.

10. So carefulness is established in the Tantra. Because of instruction for carefulness (2.12) and for muttering (1.8). Here one should always be careful in Yama s and should not be forgetful of them. It has been said—

"Carefulness, restraint (of senses) and renunciation—these are the horses of a Brāhmaṇa. In the mental chariot

he has his self controlled by horses, equipped with bridles in the shape of right conduct (śīla). He climbs that chariot of Brahman, severes the ties (pāśa) of fear of death and of life in the womb, birth and old age and becomes Brahman.

Thus carefulness is established in the Tantra. So non-injury and other Yama-s are famous.

The question is—because of the defect of absence of any peculiarity Yamas are not famous. Here in this scripture and in other scriptures also non-injury, etc., are the means of virtue (dharma). Here also in this scripture they are the same. So there is nothing special in the matter of the means and the end. The answer is—No. For (that will lead to) the fallacy of a too-wide definition; and to the fallacy of the irregular middle.[11] If for similarity in respect of being the means of dharma, injury, etc., are rejected, then cause, effect, soul, virtue, vice, pleasure, pain and the things of the world should also be abandoned. But that is not so. Further the fallacy of the irregular middle. Moreover, if the act of injury, admitted to be compulsorily done be rejected, is there any possibility of its being the means of (dharma) virtue? And because of injunctions for the highest gift, the highest sacrifice, the highest penance, the highest state of bliss and for non-return (to worldly existence)—(2. 15-17 and 4. 20) the Yama-s and niyama-s are established to be main factors of Vidhi (rules of

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11. The fallacy of anekanta—In it the hetu or the middle term is found to lead to no one single conclusion but to different opposite conclusions. This fallacy arises when the middle term is not uniformly concomitant with the major term. It is therefore called anekāntika or an irregular concomitant of the Sādhya or the major term. ("Anekāntikaḥ Savyabhichāraḥ"—Nyāyasūtra. 1. 2. 5). Hence from such a middle term we can infer both the existence and non-existence of the major term. Non-injury is the means of dharma, according to this and other scriptures but the Pāśupatas think that the act of injury which is admitted to be done compulsorily (iv. 7) is also acknowledged to be the means of dharma and so according to them it should not be rejected. Hence according to the Pāsúpatas non-injury is not the only means of dharma.

conduct). There is some peculiarity in our scripture because Yamas are used as qualifying niyama-s. So it is rightly said that non-injury and other Yama-s are established. So it is said—On the right side of the image of Mahādeva (1.9). Here ends the section on Yama-s.

Now what is the mode of life in that temple? That may be spoken of as like that of a house-holder. The answer is—No. Because it is prescribed—

—"*Ekavāsāḥ*" 10.

[Having only one garment.]

Here 'eka' means a number. The term 'vāsa' is used in the sense of garment. His garment is of five classes, made of something born of eggs, made of skin of bulls, made of hairs, of barks and of hides. One cloth is to be worn for removal of shame, that is only the covering in the shape of loin-cloth, that is of one knot or of more than one knot, that is produced by good means from the villages, etc. and is not accepted as a possession. By the significance of this sūtra only, all objects being rejected, the disciple should be initiated to possess only one garment. The question is—when will he have the removal of shame? The answer is—by knowledge and sinlessness. Here when one gets light of knowledge and extinction of sins, then his shame will be removed, 10.

Now the question is—Is it that he should always wear one garment even when his shame is removed or not always? The answer is—not always. Because it is said—

"*Avāsā vā.*" 11.

[Without any garment.]

Here 'a' denotes prohibition of cloth. He should live without cloth, naked as he was born and without any possession. Now what is your need in being naked? So it should be mentioned—like the state of having one garment. So it is said—For the sake of living without accepting and for the exposition of something not good—these two needs should be marked. The term 'vā' (of the sūtra) is used in consideration of capacity or incapacity. If incapable, he should

live not naked and with one cloth. If capable, he should live naked, without any garment, as he was born and without accepting anything. But "vā" does not indicate the sense of the alternative. Because the sense of the alternative is not possible here. 11.

Now should he stay in that temple without going out, absorbed in meditation like a rock up to the dissolution of his body or should he go out of the temple and enter the villages, etc., for gathering ashes and alms, etc? The answer is, he is found (to go out). Why?

"Mūtra-purīṣaṃ nāvekṣet." 12.

[He should not look at urine and excretion.]

Here urine and excretion make the compound 'mūtra-purīṣaṃ' in the sense of 'and' (cha). Here mūtra means that which comes out from the stomach after decomposition. Mūtra is because it releases. It is because of its connection with urine and it is well-known in the world. Purīṣa means that portion of food which we drink, eat and lick, which gets digested by the personal fire and which comes out by the 'apāna' (wind of excretion). It is well-known in this world as it comes out of the body or because it is connected with excretion. "Na" is in the sense of prohibition of see-ing. One should not see. 'Ava' is used in the sense of avoiding, in the prohibition of the name, caste, acceptance and any other senses. 'Ikṣa' means to see. Urine and excretion of men and others should not be seen by one's own sense of intellect and by one's eyes. But not that of cows etc.

Now are only the urine and excretion prohibited? No. Because—

"Strī-śūdraṃ nābhibhāṣet." 13.

[One should not talk with a woman or a Śūdra.]

Here 'Stri-śūdram' means the woman and Śūdra, a dvandva compound in the sense of 'cha' (collection). Here the woman is prohibited as she is well-known here as possessing breasts, hips and hair, postures and gestures of emotion, naturally bent to man, divine or human, with sentiment of

extreme love and as an image of the sense object. She will be available by the talk, made before and so a woman should not be talked with. This Śūdra is well-known here as the servant of three (upper) castes. Śūdra is so called because of grief and jealousy. He is prohibited because he is unkind. Why? By that man, he being abused, injured or excited to anger will be inclined to kill him. So there will be loss of the caste, learning, penance and knowledge of the Vedas. Absence of insult, etc., being indicated, for the absence of insult, etc. (we have) absence of purity (śuchitā)[12] and prosperity. We shall point out its defect in the sūtra—"Akaluṣa—" (1.18). 'Na' is in the sense of prohibition of talking. They should not be talked with. The term 'abhi' means the context and it means 'in cases of prohibition, in case of caste and in the prohibition of others'. 'Bhāṣa' is in the sense of a distinct speech. This organ of action is speech and by this speech. So it means that women and Śūdras should not be talked with.

Now when it is said that one should not talk with women and Śūdras, does it mean that this sādhaka should remain like a blind and dumb person. The answer is—No. Because it is said—

"Yadyavekṣed yadyabhibhāset." 14.

[If one sees and talks with].

Here 'yadi' is used in the sense of fear. Though the matter is prohibited by the injunction "nābhibhāṣet", one, while entering villages, etc., for the sake of gathering ashes and alms and water, etc., either for oneself or for the teacher (guru), will have to see urine and excretion, women and śūdras and talk with them and so this fear. Hence it is said by the omniscient Lord—"yadyavekṣed yadyabhibhāṣet". It means that it will definitely be.

Now if seen and talked with, what is the remedy? So it is said—touching. Because—

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12. This sentence is unmeaning, but it has been rendered taking the word (sūchi) as wrongly put and replacing it by 'śuchitā.'

"Upaspṛśya." 15.

[By touching.]

Here 'Upa' is used in the sense of approaching. That means by approaching one gets one's mind polluted. 'Spṛśya' means only the application of ashes on the body. Upaspṛśya is the synonym of bath. Like touching water with one's garment. And that (touching) must be done with ashes and not with water. Why? For inconsistency with the antecedent and the consequent. And there is no question of bath. Upaspṛśya is an act of worship.

Now if by touching one does not get one's sins wiped out, then what is the remedy? So it is said, by the denotation of the word 'niṣṭhā' (an act of worship) the prāṇāyāma (breath-control) should be practised. Because it is said—

"Prāṇāyāmamkṛtvā". 16.

[By the exercise of the breath-control.]

Here 'Prāṇa' means that wind (breath) which comes out of the mouth and nose. Prāṇāyāma means its control and suspension and that is the function of the Puruṣa. Why? Because breath-control is preceded by knowledge, desire and effort. Once or twice, breathing exercise. That is again of 20, 24 or 30 mātrā-s. Mātrā means the unit of time used for the twinkling af an eye. That (prāṇāyāma) should be practised according to one's capacity. So one should touch ashes and adopt one of steady postures (āsana s) known as Padmaka, svastika, upasthāñjali, Ardha-chandra-pīṭha, Daṇḍāyata, Sarvatobhadra and others. He should be seated with face turned east-ward or north-ward, regulating these limbs (by the āsanas) and raising the neck. Then he should practise suspension of the breathing processes either after exhalation (rechaka), or inhalation (pūraka) or by retention of the vital breath (kumbhaka) until the breathing is controlled and he is absorbed in meditation. There the stage of absorption in meditation is reached when the inner part of the body becomes filled like that of an elephant. The characteristic of the controlled is—when there are

currents of air in and out in the inner part of the body like that of a tortoise, when his senses get cleared from impurities, then the breaths are thought to be controlled. Then the breathing air is to be released by nose very slowly so that even a petal of a lotus, put in the nostril does not waver. So here if anybody attacks you with a query, he should be taught by degrees that one should control one's breaths in the inmost part of the heart.

'Ana' means breathing. 'Āṅ' is used in the sense of adoption of postures, control of air, destruction of sin and renunciation, etc., 'Yamu' means tying. The senses should be controlled. Kṛṅ means 'to do.' Tvā is in the completion of an action. It means that having separation.

Now breathing control being done, if sin is not wiped out, what should he do? So it is said—He should mutter. Because it is said—

"*Raudrīṃ Gāyatrīṃ Bahurūpīṃ vā japet.*" 17.

[He should mutter the Gāyatrī hymn addressed to Rudra, and Bahurūpa.]

Here by the significance of the term 'tvā' is known that one should mutter along with controlling breath. Like touching. So here 'raudrī' refers to "That Person." How? Raudrī is called so because it leads (sādhaka) to Rudra. Rudra is thought of in this hymn or Rudra is available by this. It is said, it is of many kinds—Sadyojāta, etc., what is that Raudrī? It is said—Gāyatrī. Here Gāyatrī is that which is Raudrī. Why Gāyatrī? This hymn, sung of, saves the singer. Gāyatrī remains in the metre called Gāyatra. Here as Raudrī is taken, the vedic metres like Gāyatrī are prohibited. Here as Gāyatrī is taken, the Sadyojāta, etc., are prohibited. Gāyatrīṃ is used in the accusative case. Vahurūpī is the name of Aghorā. Why so? It is Vahurūpī because it is one of the forms of vahurūpa, mentioned therein. Vahurūpa is thought of in this hymn or it leads the sādhaka to Vahurūpa. Vahurūpīṃ is in the accusative case. Vā means the alternative. Both being Brahman, both

being the instrument of the same end and both being presided over by Maheśvara, one should mutter one or two after touching (ashes) and this is the mental operation.

Now what is the result of touching, breath-control and muttering? The answer is—sinlessness. Because it is said—

"Akaluṣamateḥ". 18.

[Of one whose mind is free from sins.]

Here he whose mind is sinless is called akaluṣamati. It is a case of vahuvrihi compound. Here 'a' means negation of sin. Here sinfulness means sins of (evil) thoughts. How known? Because it is established before. It is said here and before. The mention of 'nāvekṣed nābhibhāṣed' (1. 12 & 13) means that if seen or talked with, jealousy and anger arise and their rise is manifested in mind. Like the sight of black skin diseases, etc. When manifested, one says 'I am polluted, I am injured and I am made spoiled'. So because it gives rise to desire for thinking evil of others and anger, urine, excretion, woman and Sūdra are prohibited. When these jealousy and other thoughts do not rise, the seed being destroyed, then that should be taken as the highest[13] purity of thought. Of the impure mind. Sin is the cause. As the cause is temporary, the effect can not be permanent. Like the sprout with the destruction of seed. Touching (ashes), etc., should not be done wherever sin arises but they must be done in the temple. Again when sin rises and is destroyed, there those should not be done. When that sin rises and continues its existence like head-ache etc., then those should be done. Here 'mati' and 'buddhi' mean the same thing.

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13 That sinlessness is of two kinds, Param (higher) and aparam (lower). When in spite of the existence of the seed of impurity that sinlessness which checks (temporarily) the rise of sins and which exists so long as the future impurity does not rise is of the lower category. Where the seed (of impurity) is destroyed, sin does not rise in spite of the presence of the ultimate cause, that is a case of higher sinlessness.—according to Gaṇakārikāvyākhyā, p. 6.

Here also self-purification is explained with reference to the senses.

Now what should be done by a sādhaka having an impure mind? The answer is—he should wander. Because it is said—

"Charataḥ." 19.

[Of one who wanders.]

Here 'charataḥ' denotes the sense of acquisition of virtue. As begging is practised, penance should be practised, one should wander and acquire penance; that means, he should not stay (in a place). The term 'charataḥ' is in the sense of the present tense.

What is the result of one's purity of mind or of one's wandering? So it is said—

"Tato' sya yogaḥ pravartate." 20.

[Thereby he gains yoga.]

Here 'tataḥ' is used with reference to practices. 'After one's attention to practices (of right conduct)'—means as a result of virtue, attained by these. 'Asya' refers to the Sādhaka (aspirant). Of him who gains pure (sinless) mind. The question is—what will be? So it is said—yoga is practised. One who wanders, attains yoga of action, characterised by study and meditation etc. Here by yoga is meant the conjunction of Self with God. 'Pra' is used in the sense of the first activity, the beginning. When one of pure mind wanders, then begins (the union). There from which it starts? From the objects. Yoga is that which is started by one who has withdrawn one's mind (from the objects of senses). By which process it acts? By degrees. By which means it acts—by penance. Of whom is this practice? Of the Sādhaka himself. To whom does this practice go? That self which is in this (Sādhaka) is fixed on that Maheśvara.

Thus because the articles (of worship), staying, time, space, application of rites, needs of various kinds, yama, niyama, residence, prāṇāyāma (breath-control), pratyāhāra

(withdrawal of mind from senses), causes, prohibition, doubt, remedies, purification and means of gaining the thing desired are explained, so here ends the section of the temple.

Here the question is—is this Tantra intended for some material need? The answer is—no. It is intended for yoga. Because it is said that though the stage after yoga is itself a peculiar end, like a (coloured) screen in the theatre it (the mention of miraculous powers), begins for inducing the disciples—

"*Dūra-śravaṇa-manana-vijñānāni chāsya pravartante.*" 21.

[He gains the (miraculous) powers of seeing, hearing, thinking and knowing from a distance.]

Here the term 'dūram' means that excellence of Maheśvara beginning with the power of seeing and ending with the highest excellence of 'vikaraṇa', *i.e.*, when one goes beyond the range of sense-organs. It was won by this man on rare occasion and when he attained it. This term 'dūra' is applicable to each of darśana (seeing) etc., (of the sūtra). And this is available by the inclination to yoga. Now if so, let us discuss darśana etc., according to the sūtra. So it is said—by darśana we think of three, seer, act of seeing and scene. Here the seer is he who is siddha, *i.e.*, who has attained spiritual success. By the act of seeing is meant his success, his knowledge. The forms are worth seeing. And vision in the entire world of objects proceeds summary, in detail, by classification and by specialisation. So by hearing we think of three—hearer, hearing and the object of hearing. There the hearer is the siddha, hearing is spiritual success in the shape of knowledge and sounds are objects worth hearing. So this (siddha) saint begins to hear all the audible objects summary, in detail, classified and specialised. And by thinking we think of the triad—the thinker, thinking and the object of thinking. Here the Siddha is the thinker, thinking means success in the shape of thinking. Others' minds are objects worth thinking. He becomes the thinker of the gods, men and birds, etc. Whose minds are inclined

to dharma, wealth, desires and emancipation. So by knowing we think of the triad—knower ; knowledge and the knowable. There the knower is the Siddha, knowledge is his (extra-ordinary) success in the act of knowing (all Śāstras). The inclinations or mental operations are the knowables. These begin spontaneously when he attains spiritual success.[14]

Now whether he has knowledge or not? Yes, he has. Because it is said—

"*Sarvajñatā.*" 22.
[Omniscience.]

Here the term 'sarva' meaning 'all' is used to denote all the objects of seeing and hearing without any discrimination including Siddhas and Isvaras (the enlightened persons who have acquired excellences) and Paśus. By the term 'jñatā' we think of the triad—knower, knowledge and knowable. There the knower is the Siddha, knowledge is success in the shape of knowledge. And the knowables are effect, cause and the Siddha-s. So one's power of knowing is taken in the sense of innumerable knowables in various ways. And his knowledge is expressed

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14 Mādhavāchārya says in his Sarvadarśana-saṁgraha (ed. Cowell and Gough pp. 105-106)—"In this system the cessation of pain is of two kinds, impersonal and personal. Of these, the impersonal consists in the absolute extirpation of all pains; the personal in supremacy consisting of the visual and active powers. Of these two powers the visual, while only one power, is according to its diversity of objects, indirectly describable as of five kinds, vision, audition, cogitation, discrimination, and omniscience. Of these five, vision is cognition of every kind of visual, tactual, and other sensible objects, though imperceptible, intercepted or remote. Audition is cognition of principles, conversant about all articulate sounds. Cogitation is cognition of principles, conversant about all kinds of thoughts. Discrimination is cognition of principles conversant about the whole system of institutes, according to the text and according to its significance. Omniscience is cognition of principles ever arising and pervaded by truth, relative to all matters declared or not declared, summary or in detail, classified and specialised. Such is this intellectual power."

in all directions like the sun on the crystal stone. Now the question is—"Is this Siddha (the enlightened Sādhaka) satisfied with only knowledge and does he remain like a lame person or has he also active power or not? The answer is—yes, he has. Because it is said—

"Manojavitvam." 23.

[The possession sf swiftness of thought.]

Here as it comes from outside, the power of knowing all is said. But not like the state of a Ṛsi or a Vipra (learned). (5. 27). Because here 'with the swiftness of mind'—this being available, 'the possession of swiftness of thought' has been mentioned because of the same object of comparison with the speed of mind. Now what is the meaning of the Sūtra? The answer is—as the mind has swiftness and the function of doing quickly, so this Siddha has the power of doing quickly. Because of (the efficacy of) penance the inclination of the Siddha is not like that of Prajāpati whose inclination is followed by execution. But (as a result of penance) the Siddha[15] has his character grown out of his inclination, because execution (of any action) is stronger than inclination in him. As soon as he resolves 'I shall do', the thing is done. Whenever he resolves, 'I shall destroy', it is destroyed. How? Because of the unobstructed nature of his vision and active power. As 'Tvam' indicates the quality, that his knowledge is power, is understood. That means that he possesses such excellence.

Now what is to be done by the Siddha? Or how does he do it? Hence it is said—

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15 Here Kauṇḍinya speaks of the distinction between the Siddha (the enlightened Pāśupata) and Prajāpati. According to him, the Siddha is by virtue of his Pāśupata sādhanā, superior to Prajāpati, the creator of this world. Prajāpati inclines first and then executes. He desires to create this world and afterwards this world is done. But the Siddha attains the miraculous powers by his penances as the Yogī is stated to attain siddhis like aṇimā, laghimā, etc., by his yoga-practices, so much so that the thing is executed even before (or simultaneously with) his inclination to do.

"Kāmarūpitvam." 24.

[The quality of assuming forms at will.]

By the term 'Kāmarūpī' (one assuming forms at will) also here we think of the triad—one who desires, desire and the desired. There the Siddha is one who desires. Desire is his. The desired are the forms. How? 'Kamu' is used in the sense of desire. He assumes forms, according to his desires, both in quality and quantity. His assuming forms beginning with earth etc., is again regulated by his Self. And because of the supremacy of the organs, wherever he assumes forms, his organs beginning with 'buddhi' gain scope of work. By illustration of eyes etc. If there be no presiding agent? Not that. How? Because—one having forms. Hence 'rūpī' means one who is the presiding agent of form. Like daṇḍī (one bearing staff). The term 'rūpī' denotes Him who simultaneously presides over all forms. By his power of supremacy he is identical with Maheśvara. And this is inferred by the rule 'Rudra-sāyujya' (5. 33). 'Tvam' indicates quality and so his knowledge or power is understood. Such is his excellence.

Now—doubt arises because we see incapacity in limited spheres of activities. Now is this Siddha capable of destroying the forms, made by himself; or is he incapable like Viśvāmitra? The answer is—because it is said—

"Vikaraṇa." 25.

[He wins the faculty of expatiation, *i.e.*, the possession of transcendent supremacy even when organs are not employed.]

Here 'Viḥ' means destruction or doing something without (the help of something). He becomes the possessor of expatiation. Like one without arrow or chariot. By the negation of organs the negation of Kārya (organism) is made. How? Because the organs are peculiar, the recipient or subtle. Thus Vikaraṇa means emancipation (Kaivalya).

Now because of agreement between this scripture and the Sāṅkhya and Yoga systems there is stress laid on Kaivalya (emancipation) by renunciation of Kārya (organism) and

Karaṇa (sense-organs) along with excellence. The same thing in this scripture also. Then how there is no peculiarity? If the attention is set on the highest point of mokṣa (emancipation), there is no difference, yet there is some peculiarity from the point of view of what is sādhya (end) and what is sādhana (means) because of the means of atidāna (the highest gift) etc. There is peculiarity. Because it is said—

"Dharmitvaṃ cha." 26.

[The state of possessing special power.]

Here this (Sādhaka) becomes the possessor of an active power by virtue of a special quality. When he acquires the excellence of Maheśvara beginning with seeing and ending with the faculty of expatiation as a result of the grace of God, he becomes the possessor of an active power by virtue of the special quality within himself. How? It is inferred by 'tva' which indicates quality. Even without organism and organs he becomes the knower and doer. And so 'Kaivalya' (emancipation) etc. of all scriptures become qualified (with a special meaning here). Here 'cha' is used in the sense of imposing visual and active power (upon the aspirant). Thus here as this Siddha is said to be possessor of power of assuming forms at sweet will and of transcendent supremacy even when all organs are not employed, he is explained as possessing mastery, pervasiveness and a special quality in the forms, made by himself. Thus after reaching the state of Yoga, by the grace of God the qualities come to him.

Here ends the principal section on excellences.

Now does this siddha (enlightened soul) possess the power of mastery and pervasiveness over the forms, made even by others, in the shape of devas (gods), men and birds? Yes—he has (the power). Because it is said—

"Sarve chāsya vaśyā bhavanti." 27.

[And all become controlled by this (siddha)]

Here the term 'Sarva' means all possessing the quality of paśu without excluding anyone. The word 'cha' means the collection of all forms, made by himself and by others. He

has the power of mastery and pervasiveness over all forms beginning with gods, made even by others. 'Of this' means of this siddha. Vaśyāḥ means those who are submissive. They become submissive. The term "bhavanti" is used in the sense of the statement of fact without doubt.

Now the question is— is this Siddha become controlled by them or not? The answer is—no. Because it is said—

"*Sarveṣāṃ chāvaśyo bhavati.*" 28.

[And he becomes uncontrollable to them.]

Here also the word 'sarva' means paśu-s only. 'Sarveṣām' is used to mean the inferior. The word 'cha' is used in the sense of superiority. (The Siddha) becomes superior (to all), gains the best status and becomes distinct (from all). He is uncontrollable. "A"—element prohibits the state of being controlled, which was in force in the previous stage. 'Bhavati' is undoubtedly the statement of fact. When the Siddha attains qualities and excellences, he is not to be controlled by others' force.

Now the question is—is it that the paśus are controllable by being taken over by His own power? Or do they maintain duty like the Guru and his disciple? The disciple becomes powerful by (the power of) the Guru and is not taken over.

"*Sarvāṅ-ś-chāviśati.*" 29.

[He enters into all.]

Here also 'sarva' means all paśu-s without excluding anyone. 'Cha' means the inclusion of what is mentioned before. They are not only subject to his control but also they deserve to be overpowered by him. Here āṅ is used in the sense of overpowering. Viś is in the sense of entry. Though he is the pervader of his knowledge and action, he (Siddha) is able to make him unconscious by the exercise of his power.

Now is this Siddha liable to be overpowered by them or not ? The answer is—no. Because—

"*Sarveṣāṃ chānāveśyo bhavati.*" 30.

[He is not to be overpowered by any of them.]

Here also 'sarva' means all paśu-s. 'Sarveṣāṁ' is in the

sense of inferiority. 'Cha' means superiority. The Siddha becomes superior, (to all paśu s), the best and distinguished person. 'A' in a-nāveśya prohibits the previous state of being overpowered. He attains the quality of being above the stage of being overpowered. He exists not like the residue of a disease. 'Bhavati' is undoubtedly the statement of fact. Being equipped with qualities and miraculons powers he rises above the state of being overpowered.

Now the question is—is he able only to overpower like a Yakṣa, rākṣasa or a demon? Or is he able to kill or affect anybody with pain? The answer is—he is able. Because it is said—

"Sarve chāsya vadhyā bhavanti." 31.

[And all become liable to be killed by him.]

Here also 'sarva' means all pasu-s. 'Cha' means collection. They (paśu-s) are not only liable to be controlled or overpowered by him but also to be killed. 'Asya' refers to the Siddha. Vadhyāḥ. Vadha is in the sense of killing or of causing pain. He is able to kill or cause pain. Bhavanti is undoubtedly the statement of fact. When the Siddha gains qualities and excellences, all are liable to be killed by him.

Now is this Siddha liable to be killed by them? No. Because it is said—

"Sarveṣāṃ chāvadhyo bhavati." 32.

[He is not to be killed by them.]

Here also 'sarva' means paśu-s. 'Sarveṣāṃ' is in the sense of the inferior. The word 'cha' is in the sense of superiority. He becomes superior, the best and separated from others. 'A' in "avadhya" prohibits the previous state of being killed. Being thus equipped with qualities and excellences the Siddha is not to be killed by them. Thus is explained the power of mastery and pervasiveness over the forms in the shape of bodies of gods etc., also made by others.[16]

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16 (i) "Avaśyatvam" means complete freedom from dependance on others.

Here ends this section of six aphorisms.

Now the question is whether this excellence of this Siddha is eternal or temporary like anything of earth, water, light, air, ether or of mind, egoism (ahaṃkāra) or Mahat (the great germ of this world of objects). The answer is—eternal. Because it is said—

"*Abhītaḥ.*" 33. [Fearless.]

[Here the variant reading 'adhīta-s-charati'][17]

(He, learned in the scriptures wanders) is not justified because of its inconsistency with the aphorism—"Akṣaya etc." (1. 34). Hence he has not fear for the past, present and future and so he is fearless.[18] 33.

But the question is—with the destruction of Brahmā and others also who are fearless, destruction (of the world) is heard of. So it (the excellence of the Siddha) can not be eternal because of fearlessness. Or what is the characteristic of the fearless? So it is said—

"*Akṣayaḥ*". 34.

[Indestructible.]

Here 'a' denotes the negation of destruction. Here by 'kṣaya' is meant that this brāhmaṇa was previously on the decline by all those excellences in spite of the eternity of the Puruṣa (in him). His union with egoism, Mahat etc., is but temporary. But this man is said to be eternal[19] because of his union with the eternal excellence of Maheśvara. Like the royal treasury and like the commodities of a householder (who lives with his family). 34.

(ii) "Anāveśyatvam" means the relation with (or possession of) such knowledge as not to be overpowered by any other being.

(iii) "Avadhyatvam" means freedom from that state of life which is dependent on other beings.—Gaṇakārikāvyākhyā.—p. 10.

17 This indicates there were some predecessors to Kauṇḍinya.

18 "Abhayatvam" is the state of surpassing all fears.

19 'Akṣayatvam' means eternal relationship with excellence.

Now whether this (Siddha) wears out with old age or not, because even Yayāti and other gods are found to be worn out with age. Or what is the characteristic of an indestructible one? So it is said—

"Ajaraḥ." 35.

[He is without old age.]

Here 'a' means the negation of old age. Here 'jarā' means that the effect (or the created being) is characterised with wrinkles and disability etc., and the senses (organs) lose their power of vision or action. Why? Because he enjoys (or experiences) such fruits, he is taken to be worn out. But now there is no jarā, because he possesses the power of assuming forms at his sweet will and that of expatiation (1. 24-26), *i.e.*, of transcendent supremacy even when organs are not employed. So he is called free from old age.[20]

Now even gods and others who are above the state of old age are found to meet death before the destruction (of the world). Now is this Siddha free from death or not? Or what is the special feature of being free from (wrinkles of) old age? That is why it is said—

"Amaraḥ." 36.

[Death-less.]

Here 'a' denotes the negation of death. "Mṛṅ" means loss of life. Here death means the suspension of the activities of Prāṇa etc. Why? Because he experiences the fruit of that (action). He is free from death because of his power of assuming forms at will and of expatiation. So he is called death-less. So by the injunctions of 'abhīta', 'akṣaya' etc., the excellence (of the Siddha) is established to be eternal. 36.

("Amaratvam" means negation of contact with sorrows born of the loss of life etc."—Gaṇakārikāvyākhya—p. 10).

He says—

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20 'Ajaratvam' means complete dissociation with the fruit of disorder in the sense-organs of actions. Gaṇakarikāvyākhyā—p. 10.

[* Here two sheets of paper in the Mātṛkā are found missing, which might have included the features of Siddhas or Īśvaras (enlightened souls).]

"Sarvatra chāpratihata-gatir-bhavati." 37.

[And he moves unobstructed everywhere. He knows no obstruction even from Maheśvara, in all objects of his desire where he is inclined. 37.]

"Ityetai-r-guṇai-r-yukto Bhagavato Mahādevasya Mahā-gaṇapati-r-bhavati." 38.

[Being equipped with all these qualities he becomes the Great chief of the Gaṇa-s of Mahādeva.]

He becomes the Great chief of the Gaṇas of Bhagavān Mahādeva when he becomes equipped with all these eight qualities, marks of spiritual success, as mentioned before—*viz.*, the state of being uncontrollable, the state of being not to be overpowered, the state of being not to be killed, fearlessness, indestructibility, freedom from old age and death and unobstructed movement. His greatness consists in his superiority to all paśu-s because of supremacy of his excellence. Gaṇāḥ means Nandī, Mahākāla and others. "Patitvam" means lordship over all the activities of all paśu-s.

Thus while finishing the section it is proper to say—

"Atredaṃ Brahma japet." 39.

[Now he should mutter this Brahman.]

The Sādhaka becomes by his own efforts greater than all those Brahman-s.[21] And this act of muttering is mental. It means the thing to be muttered. It is said (by Manu, 2.85)—"An offering, consisting of muttered prayers is ten times more efficacious than a sacrifice (performed according to the rules of the Veda; a prayer which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times." Hence muttering should be

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21 Paśupati is designated as Śaṅkara, Vāmadeva, Jyeṣtha, Rudra, Kāla and others, each of which is meant by the term 'Brahman' here.

done mentally. Why so? It is said—for the removal of vices, for the increase of virtue, for diverting him from all evils and for concentration on the Brahman and on the text of the hymn without any break. 39.

Now again what is that Brahman? Here it is said—"Sadyojāta etc." Or here the relation between Brahman and (this) section is remote. How? Doubt is due to the mention of Paśupati (already made). Is it that the excellence of this (Brahman) is eternal or a newcomer like that of a king or chief of gods or Prajāpati ? And is this (Brahman) subject to death or not ? The answer is—no. Because it is said—

"Sadyojātaṃ prapadyāmi." 40.

[I am approaching Sadyojāta.]

Here this word 'Sadyaḥ' is thought of as conveying two senses—the existent (san) and the first one (ādya). Like getting and preserving (a thing). Here the 'sat' is used in the sense of the eternal. Why ? Because of the absence of the cause of destruction. That the Lordship of the Pati (Lord) and not of others is eternal, sure and unending is conveyed by this word. Now is this eternal like mokṣa[22] because it has the beginning ? No, because it is said—'Ādyaḥ' (the primieval Being). The Lordship of the Lord is from the very beginning and it is not something acquired because of the impossibility of any cause other than Him. Lordship can not be ascribed to others. Now being eternal and without any origin is He born like Puruṣa[23] (of the sāṅkhyas)? The answer is—no. Because He is unborn. Here 'a' is in the sense of negation of birth and death. God, devoid of birth and death is

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22 Mokṣa has its beginning but one who gets it, becomes eternal and is no longer subject to destruction.

23 The Sāṅkhyas think unlike the Advaita Vedāntin that there is not one universal self pervading all bodies alike. They admit a plurality of selves of which one is connected with each body, because there is an obvious difference in the birth and death and the sensory and motor endowments of different individuals. (Puruṣa-vahutvaṃ janma-mṛtyu-karaṇānām.

unmanifested. Why ? Because he gets no function of the manifested being. He possesses the quality of freedom from egoism and nobody else. 'Ajātam' is in the accusative case. Now knowing that the cause possesses the qualities of being eternal, the first Being and free from the cycle of birth (and death), what should the aspirant (sādhaka) do ? The answer is—he should approach (with the spirit of surrender). Because it is said—"I am approaching." "Mi" is the expression of the Sādhaka, as for example, "O Agni, Lord of vows, I am observing the vow.[24] Here the term 'Pra' is used to denote the sense of negation of the eternal existence, of being the First cause and of being unborn in the causes other than Him and also the sense of too much. So without conflicting with all these ideas that (Brahman) itself should be approached as the cause. The meaning is—he should approach Him as the resort.[25] Now what should the approaching Sādhaka do? What will he give ? Hence it is said—"He will worship and offer himself. As it has been said—

"*Sadyojātāya vai namaḥ.*" 41

[Salutation to Sadyojāta.]

It is said—that the quality of being eternal, the First Being and unborn is mentioned before. "Sadyojāta" is in the fourth case-ending. 'Vai is used in the sense of possibility. Thinking of the possibility of the qualities of being eternal, the First one and unborn he says—"Sadyojātāya namaḥ". 'Namaḥ' is in the sense of offering oneself and worship. By salutation he offers himself and engages himself in worship. 41

Now the question is—why does he offer himself to Maheśvara ? Or what is his sorrow ? Or what does he pray from Maheśvara ? Or is he the Lord of Paśus, produced,

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24 "Agre Vratapate Vratam charişyāmi."—Taitt. Brāhmaṇa.—III. 7.

25 "Patitvam" means the absolute power of knowledge and movement (action). "Sattvam" means the eternal contact with that excellence. "Ādyatvam" means that state in which no new excellence comes in. "Ajātatvam" means that state of being free from all births. Gaṇakārikāvyākhyā. p. 11.

preserved and dissolved by Himself or by others.[26] The answer is—by Himself. Because it is said—

"Bhabe Bhabe Nātibhave." 42

[Paśupati exists (is manifested) in the created world and not in that which exceeds the created world.]

Here the term 'bhava' is used twice to denote the sense of frequency. It means all, *i.e.*, vidyā (knowledge), kalā (the means of knowledge) and the living beings (Paśu-s). Whence this 'bhava'? Because this kārya or created world comes into being or is made to come into being. Because God comes into being or makes Himself come into being in the shapes of gods, men and animals. Bhava is so called because merit, knowledge, aversion, excellence and demerit, ignorance, attachment and absence of excellence come into being or are made to come into being. And seeing this frequency of production, preservation and dissolution of Himself. That means frequency of production, preservation and dissolution. 'Na' in Nātibhave is used in the sense of negation of creation (kāryatva). That means, 'I do not exist (am not manifested) in that which exceeds the created world.[27]

Now does he (the sādhaka) pray for simply separating himself from such 'bhava' ? So it is said—no. Because it is said—

"Bhajasva mām." 43.

[Please save me.]

Here 'bhaja' means favour. 'Sva' refers to the cause. 'Mām' refers to the self. It means 'please save me, please favour me (with your grace).

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26 According to other systems of philosophy Brahman, Prakṛti and Puruṣa or Īśvara is said to possess the power of creation, preservation and destruction. So the created world, made by any of these is here alluded to.

27 'Nātibhave' refers to Paśupati. Paśupati manifests Himself as Kārya. He does not exist (is not manifested) where there is no Kāryatva. That means to know Paśupati one should know what is the dharma of Kārya.

Now whom does he invoke ? Whom does he approach ? Whom does he salute ? Who releases that soul from being bhava (kārya) ? Or whom does he appeal saying 'please save me'? So it is said—because he says—

"Bhavodbhavaḥ." 44.

[The source of creation.]

Here 'bhava' means the created world—vidyā, kalā and paśu. God is the source of that 'bhava' and is called as 'bhavodbhavaḥ'.[28] Here the cause (kāraṇa) has the power of producing, preserving and dissolving, while the effect (kārya) is possessed of the quality of being produced, preserved and dissolved. This is the distinction between kāraṇa and kārya. We should consider the gradual course of approaching (with a spirit of self-surrender) etc., made towards this cause. 44.

Here ends thus the first chapter of the Pañchārtha-bhāṣya, made by Bhagavān Kauṇḍinya including Brahman with all the texts and the significance.

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28 'Bhavodbhavāya namaḥ'—is the reading of the Taittīriya. The quality of Bhavodbhava is His power of creating and destroying the great world.

CHAPTER II

KĀRYA AND KĀRAṆA

Now we shall explain the second chapter with reference to its relation with kārya and kāraṇa.

Now if so, please tell. what is that relation. So it is said. It has previously been mentioned—Bhavodbhavaḥ.

"Vāmaḥ." 1.

[Vāma is the name of the Lord (Pati).]

He is the best, as names suggest. It is said—Vāma is used in nine senses, a man, a flag, a horn, an arrow, an oblation, an ornament, a mark, the best, and the simple-minded.

Now why He is inclined to produce etc. and what is the need ? So it is said—

"Devasya." 2.

[Of Deva.]

Here 'Deva' is derived from the root divu in the sense of playing. His inclination is due to his mood of playing because He is possessed of the quality of playing. That Lord is a player. He produces, changes and dissolves three types of kārya-s—vidyā, kalā and paśu ; and so he is called Deva. His inclination aims at the fruit of production etc. Devasya is in the sixth case-ending for the sense of possession of that quality in Him.

Now is the cause analysed in the shape of these two names only or of their two meanings ? Or is there anything else ? It is said—yes, there is. Because it is said—

"Jyeṣṭhasya." 3.

[Of Him who is also called 'Jyeṣṭha'.]

Here 'Jyeṣṭha' because He is the Highest Being. Of whom or by which reason He is the Highest. So it is said—

He is the Highest of all siddha-s, aspirants (sādhakas) and paśu-s. Because He is the regulator of the state of a siddha or of a sādhaka, and of all the fruits in state of inclinations, disinclinations, and maintenance, etc., of all paśu-s. So He is the Highest Being and Higher (than anybody else). And He is the Highest Being. And His excellence is natural. It has been said—"His power is twofold, of knowledge and movement. That-ness (Tattvam) is His eternal quality. So He is the best of all beings and so he is remembered as the Highest."

Thus He is called Jyeṣṭha because of his supremacy. Here also 'Jyeṣṭhasya' is in the sixth case-ending to denote the sense of possession of that quality.

Now is the cause thought of in (these) three names or in (their) three meanings or is there anything else ? It is said—there is—

"Rudrasya." 4.

[Of Rudra.]

Here He is called Rudra because He unites (the created world) with fear. There 'ruta' is the synonym of 'abhilāpa' (statement or resolution). 'Drāvaṇam' means union. Fear is of many kinds. As it has been said—

"He is remembered as Rudra because he unites the created beings with various types of actions and fear." Here also the sixth case-ending is in the sense of possessing that quality. The question is—what is that ? Or of what nature is that ? It is said—

"Kalitāsanam." 5.

[That is beautified (by Kārya) and that is an existence (āsanam).]

Here that (Paśupati) is beautified by three types of Kāryua known as Vidyā, Kalā and Paśu which alone He produces, preserves and dissolves, as the Sky[1] is decorated by stars.

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1 The universe appears and dissolves in Paśupati, like the Stars in the Sky because Paśupati creates, maintains and destroys the universe.

Now the term 'āsana' means that which is the lordship of the Lord, His power, excellence, His qualified existence and the quality of His essence with all the entities. But it is not of the nature of sitting postures like Padmāsana etc. Why āsanaṃ? It is so because it exists in this. Or by this He exists in Kārya. So that is āsana. Hence the imperishable and the immortal Bhagavān (Paśupati), at His will, exists in the Kārya which again exists in His own power and remains also by virtue of His own power. So Kārya and Kāraṇa exist in 'Āsana'.

Now the question is—there is the defect of the mixture of (two opposite) natures of Kārya and Kāraṇa like the mixture of milk of a cow, a she-goat, a female sheep and a female buffalo. So it is said—no. There is no mixture as in the case of a form and the tip of a finger (by which the form is pointed out). There is no mixture as in case of the light of the lamp, the Sunlight and the light of the eyes. Now in case of mixture the defect of indistinctiveness of Īśvara, Puruṣa, Vidyā and Kalā may arise as in the substance of a bee-hive. So it is said.

There is no defect of indistinctiveness of the (Tattva-s) principles or categories which exist by the relation of the pervader (vyāpaka) and the pervaded (vyāpya), one being of the higher denotation than the other. Because of the nature of an aphorism (which contains within itself a volume) the principle of Maheśvara is the pervader, while the twenty-five principles beginning with Puruṣa are pervaded. So because of the nature of Self the principle of Self (Puruṣa) is pervader while the twenty-four principles beginning with Pradhāna (Prakṛti—the root-evolvent or the primary because it is not itself the evolute of anything else—"Prakṛti-r-avikṛtiriti"—Sāṅkhya-Kārikā) are pervaded. Again Pradhāna is the pervader while the twenty-three principles beginning with intellect (vuddhi) are pervaded. Intellect (vuddhi) becomes the pervader and the twenty-two principles beginning with egoism (ahaṃkāra) are pervaded. So egoism is pervader, while

eleven senses and ten kinds of Kārya (5 subtle and 5 gross elements) are pervaded. Again eleven sense-organs are pervaders (five subtile elements, sound etc are pervaded). Likewise five subtle elements, sound etc., are pervader and five gross elements, ether etc., are pervaded. So the ether is pervader, while four gross elements beginning with air are pervaded. So air becomes the pervader and three gross elements, light etc. are pervaded. And light is the pervader while two elements, water etc., are pervaded. So water is the pervader and the Earth is pervaded. The Earth becomes pervader, the Kāryas like earth, water and taste are pervaded. Again causes like earth, water and taste are pervader and various types of effects (Kāryas) in the shape of gods, men, animals, grasses, vegetables, trees, plants, creepers and big trees, etc., are produced. Hence there is no defect of indistinctiveness.

Now because there is no example of want of mixture of natures (vṛtti), the defect of indistinctiveness is unjustified. Hence it is said—the mixture of turmeric and water is an example of which one (water) is pervader and the other (turmeric) is pervaded. As for example, by the properties like those of soothing and cooling effects water is taken (as pervader) and by the qualities of smell, colour, thickness and soda, etc., turmeric is taken (as pervaded). And so by the existence of the ocean, temples, bodies and sense-objects and by the juxtaposition of pleasure and pain, Īśvara is taken to be existing. And thus Puruṣa also is to be taken so. Also because Īśvara is conceived as not having the quality of a real transformation (as in the case of the production of a pot from clay or of curd from milk) and because He is regarded as the giver of joys and sorrows (to all beings), the Pradhāna (Prakṛti) is admitted to be existing with all its merits and demerits. So by the mental resolution, discussion and movements etc., of sense-organs, Pradhāna and the sense objects are admitted to be existing. Likewise by the qualities of patience, collection, arrangement and the allowance of space etc., the earth etc., are taken to be existing—Such is the theory of the Sāṅkhya s.

The next question—now in this scripture how do the Kārya and Kāraṇa exist ? That is to be explained. So it is said—here because it is enjoined "Śarva-sarvebhyaḥ" (3. 25), they exist so far as it is possible. Although the Lord (Paśupati) being the all-pervader, pervades everything of Kārya and Kāraṇa by His own nature, there is no blending of his two natures. So both the Kārya and the Kāraṇa exist in the āsana, *i.e.*, the power of the Lord. Now the question is—is the Kārya existing in the āsana eternal in the āsana or non-eternal? The answer is—the Kārya is eternal. Why? Because it belongs to the Lord (it is the work of the Lord). And because God as the cause is eternal, the Pati is eternal. Here on the strength of the injunction "Sadyojātādi" (1. 40) the protector is eternal. And because the protector is eternal, the protected also is eternal. How? There is no protector, if there be nothing to be protected. Paśupati being eternal, unites those very paśu-s and others (with His own power). For the example in the shape of walls, made of wall or iron. Production means the attainment of vṛtti, *i.e.*, bodily function. (*cf.* Dehendriyādi-prāpti-r-utpattiḥ"). Preservation is due to mutual benefits of existence, body, senses and sense-objects. etc., and that is under the guidance of the Lord and dissolution is the extinction of vṛtti (the withdrawal of His function). Extinction means non-existence or disappearance. So in three periods of time Kārya, as existing in the Āsana (whole, the Supreme Being) deserves notice. It means that (the Kārya is eternal) just like seeds on the earth. The question is—Does God produce that effect (world) at a time or by degrees, depending on the action (karma) (of the created being) or without depending so. So it is said—at his sweet will. Because it is enjoined—

"Sārvakāmika ityāchakṣate." 6.

[He (Rudra) says that (Paśupati is of) all powerful and unlimited will.]

Here the word 'Sarva' means all Kāryas beginning with Vidyā. By the term 'Kāmika' we think of the triad—desirer,

desire and the desired. There God is desirer. Desire is His will. The desired is the effect beginning with Vidyā. He produces that (desired) effect with or without gradation at his sweet will. Why? Because He is a desirer (acting at his will). Hence it is established that He does not depend on the action (of the created being). The persons desiring actions depend on Maheśvara but the worshipful God does not depend upon the person or his (Karman) action. So God is independent of action. The term 'iti' means the end of the section which contains the explanation. It is said—God's will may operate as contrary to the categories, as a real transformation in the shape of a Kārya or as an interference with the state of things by inducing bondage or liberation. That is said. Because it is pronounced—"Āṅ". 'Āṅ' is used in the sense of a limit in the sphere of the cause and effect, a limit (to the exercise of God's will) in case of the Self and the liberated souls. So it is said the limit in sphere of the cause consists in the fact that He himself is changeless (without any real transformation) because the qualities of being produced, preserved and destroyed are absent in Him; and that the liberated souls are not associated with sorrow again. The limit in the sphere of the Kārya should also be placed. So it is said—the limit of the effect-world is that it is produced, helped and dissolved and that it is guided by or presided over by the other, *i.e.*, the Supreme Lord. "Chakṣiṅ" means "to tell". This was told by the worshipful Rudra to the effect-world. The power of Bhagavān Maheśvara is eternal. So the effect-world beginning with Vidyā is beautified—this is the significance and that has been described.

Here ends this principal section on the Kārya and Kāraṇa.

Now what is the quality of possessing (all-powerful) will and that quality of Rudra ? Is it alone the efficacy in the cause or is there anything else ? The answer is—there is. Because He teaches—

"Amaṅgalaṃ chātra maṅgalaṃ bhavati." 7.

[And here the inauspicious becomes the auspicious.]

The term 'inauspicious' refers here to all the practices. But they are referred to as auspicious. The term 'cha' should be taken to be the imposition of the quality of the cause. By imposition we shall say later on as the auspicious and the circumambulation (2. 8). Hence we shall say later on that both the gods and manes exist in Rudra (2. 11). By the term 'atra' we should take the sense of circumambulation on the part of the Sādhaka who approaches (God) with all his mind, the cause of worship, which is bent on the right side image of Paśupati. The term 'maṅgalaṃ' refers here to the auspicious only where the inauspicious is referred to. So it is said—here the term 'amaṅgalaṃ' means all the practices beginning with laughter and connected with nakedness and circumambulation (keeping the image on the right side). But those practices will turn here to be auspicious because of the efficacy of the image of the cause (Paśupati). Like the river flowing from the mountain and the forest of Umā (where Umā, the mother goddess is worshipped). The practices are auspicious and meritorious. The term 'bhavati' is undoubtedly the statement of the fact. It means that the inauspicious practice, observed in the (presence of) image turns out to be auspicious.

Now the question is—are the two-fold practices of nakedness and circumambulation referred to? No. Becausc He teaches—

"Apasavyaṃ cha pradakṣiṇam." 8.

[And what is other than the left is circumambulation.]

Nakedness is but the process of worship. Here because the inauspicious has been pointed out and also because only the general way of presentation like that of withdrawal has been advised, the term 'apasavya' has been separately mentioned. So the 'apasavya' means the opposite of the 'Savya' (left). 'Cha' means collection. It means that not only the inauspicious turns out to be auspicious by the efficacy of the image of the Cause but also the term 'apasavya' (other than the left) assumes the significance of circumambulation

(pradakṣina). By the term 'pradakṣina' is meant that that which is other than the left to others (other scriptures), is here circumambulation and is the means of merit. However, what is circumambulation to them.[2] Why ? It means that it is like bath by water because of the defect of expressing the meaning which is not in the aphorism.

Now is there any injunction stating all the qualities of the cause or not? The answer is—yes, there is. Because He teaches—

"Tasmād-ubhayathā yaṣṭavyaḥ." 9.

[So He should be worshipped by both the ways.]

Here 'tasmāt' speaks of the qualities of the cause. What are the qualities of the cause? So it is said—Lordship, the quality of being existent, the First one and unborn, that of being a producer, a preserver and a destroyer, that of being Vāma (the Best), Jyeṣṭha (the Highest Being), Rudra (the cause of fear) and Kāmī (one with absolute will) and the attainment of something auspicious and that of circumambulation. Knowing all these qualities of the Cause. Hence He says—'Tasmāt' etc. Now knowing this injunction of the qualities of the cause what should the aspirant do? So it is said—He should be worshipped in two ways. Here 'ubhayathā' means two ways. By the term 'Yaṣṭavya" we think of the triad—the worshipper, worship and the object of worship. Here "Yaṣṭā" means the sādhaka. Bhagavān Maheśvara is to be worshipped. 'Yajanam' means the activity of thinking, it is study, teaching, remembering, etc. Its fruits are eternal association with the gods and being with God, these will be treated later on.

Now doubt arises because nothing is definitely indicated. How by both ways? The direction should be stated as by two ways. So it is said—

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2 Seems few words are missing.

"Deva-vat Pitṛvaccha." 10.

[Like the gods and the manes.]

Why? The answer is—we have read that this Brāhmaṇa was entitled to the worship of gods and manes before (he was initiated to Pāśupata asceticism). So by diverting his devotion from those gods and manes (the sādhaka) should concentrate his mind on Maheśvara as on both of them and worship Him alone and nobody else. 'Cha' means prohibition. The gods and manes were considered before as doers but now that quality of being a doer does no longer exist in them. Therefore, they should not be worshipped. 10.

Now the question is—if so, then say what is the drawback of gods and manes, so that they should not be worshipped and what is the quality of Rudra so that He alone should be worshipped. Direction should be stated on this point. Like bath by water. So it is said—

"Ubhayaṃ tu Rudre Devāḥ Pitaraścha." 11.

[Because both gods and manes are tn Rudra.]

There the term 'Ubhayam' means two and all. 'Tu' diverts the quality of speciality as a cause in the gods and manes elsewhere. 'Rudre' refers to the cause; and His quality of being associated with fear on the part of all has been mentioned before. Rudre is the substratum of power. Here power is equivalent to "Viṣaya". Those gods and manes exist in the power of Rudra as being destroyed, helped and created by Him, they are placed, that means they exist in His power. Gods and manes. There the term 'deva' is used as a general technical term to mean the Ṛbhus, and all beginning with Brahmā and ending with Piśācha excluding men and animals. Like Vidhi (injunction). The term 'Pitaraḥ' is the particular technical term. It means that it is like bath by ashes etc. And like the Brāhmaṇa Devadatta. Here if questioned, what is the necessity of mentioning the general and particular technical terms, the answer is—It is to indicate that even all the three types of Kāryas exist in Rudra as being

destroyed, held (helped) and created. Moreover, because we see the difference in time and observances, and use of mantras other than Svāhā and Svadhā; and because it is to divert the attention of those whose mind has been absorbed in worshipping gods and manes. So the other way of explanation is not wrong. The term 'cha' means superiority. And because Īśvara (Paśupati) is the giver of prosperity, creation, conjunction and disjunction, pleasure, illusion, bondage and emancipation to all the beings belonging to three types of Kārya (effect) like gods and manes, He alone is the greatest cause and is taken as pervading all; and thus the word 'cha' should be taken in the sense of superiority. So those gods and manes should not be worshipped by him who wants the cessation of all sorrows.

Here ends this subsidiary section on Kārya and Kāraṇa.

So though a different subject of discussion (padārtha) has been dealt with in the next section on Vidhi (behavior) we shall establish its relation with worship (Yajana) because of the existence of relation of the means and the end (between them). Why ? Here it has been enjoined earlier—"Ubhayathā Yaṣṭavyaḥ, Devavat Pitṛvaccha" (2. 9-10). We shall discuss the fruit; "you will gain the union between yourself and God", which was not known before, a result of worshipping Maheśvara with devotion diverted from the gods and manes. Again we shall discuss that power with which, being more strengthened one will have one's effort and concentration in that very worship. And we shall discuss the way for attaining that power. It is said—

"*Harṣāpramādī.*" 12.

[The Pāśupata ascetic) should not be too much delighted on the attainment of miraculous powers.]

Or there is another remote relation. Because it is said—One produces the same end, even when placed remote, in connection with the other with which it is so related as to produce the end. In spite of proximity one is not related to

the other (like the eclypse and diminishing (of digits) etc.?) like the planets and stars etc. But here no want of relation with the inauspicious etc. Why ? Because of relation as an auxiliary part[3] (with the whole—here 'worship'). Thus here also there is a remote relation. How ? In this scripture it has been prescribed before—"akaluṣamateḥ, charataḥ, tato' sya Yogaḥ pravartate" (1. 18-20). Here we shall discuss the causes acting as hindrances to Yoga, other than vices. As we shall explain how one shall practise a single "charyā" as the means to Yoga, so we shall discuss that power so that one attains Yoga by the other course of action known as penance. And we shall explain the means to the attainment of that power. Harṣāpramādi. Here 'Harṣa' means delight, satisfaction and excessive joy (which one attains) when the divine objects are revealed to him by virtue of the merit, born of actions, done according to injunctions. And here they should be taken as the nature of Viśvāmitra and others who won heavenly life. If you ask what is the characteristic of these delights (Harṣa), the answer is—they are characterised with the purity of Kārya and Karaṇa. There the purity of Kārya means that when this body, made by God (*i.e.*, the Sādhaka) sees his own Self, highly elevated like the golden staff, burning and shining with effulgence in the heaven, the earth and the intervening space, then in heaven are manifested three guṇas of the Kārya, aṇimā (the quality of the smallest unit), laghimā (the quality of the lightest unit) and mahimā (the quality of the biggest unit). Because of the particular quality in the intervening space. So also the purity of the sense-organs by the quality of heaviness etc. (in the earth), by sense-organs, internal and external one attains the capacity to visualise the

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3 The inauspicious practices like nakedness etc. are related with worship as a matter of sādhya (end) and Sādhana (means). It should be pointed out that 'Śeṣābhāvāt". as found in the printed copy should be written better as 'Śeṣabhāvāt; because the inauspicious practices are the means of worship. The relation of part and whole exists between them.

remote objects, the power of discussion, resolution, perseverance, egoism, etc. Why? Because of the injunction for dharma etc. Moreover, one attains five qualities of sense-organs, attainment, profuseness, supremacy (the power of controlling) and the quality of assuming forms or doing at one's sweet will. Thus 'harṣa' means technically here in this scripture the miraculous powers, the effects of virtue, of the kinds, eight times eight qualities of aṇimā (the quality of 64 smallest units) etc. of other scriptures. He is called Harṣāpramādī because he does not boast of these powers when he possesses them. It means that it is due to the power of virtue and knowledge. 12.

The question is—to whom are these delights manifested ? Where do they exist or what sort of persons are they ? So it is said—

Charyāyāṁ Charyāyām. 13.

[In various practices.]

Here 'Charyā' (practice) is used in the sense of frequency. Because it is not definitely mentioned, here frequency is in singular, dual or plural numbers. Here is a case of its singular use. Because it is said—

"Today, oh wretch, I shall drink profusely your blood. Now you utter at ease again 'the cow, the cow', (trans. of the verse of the Karṇaparvan, Mahābhārata, describing the murder of Duḥśāsana).

So it is used in dual—"Two flags, dirty by wind appear in each chariot, these are very angry and clash with each other in the battlefield. "And so its use in the plural. Because it is said—"Each piece of intelligence in each man is sure, all those men are thus separately satisfied."

So there rises a doubt—whether one practice, or two or many practices ? It is said—One practice is done though it has many functions, as for example, in a temple and among people in general. There in a temple bath, laughter etc. and among people various performances like pretension of

sleeping while awake and movement of limbs like that of a patient of paralysis; thus considering the plurality of observances in a practice the term 'charyāyām', used in the sense of frequency means an observance. Thus frequency though uttered once is also in plurality. Like the term 'Vṛkṣa-bali' meaning worship to (many) trees. Moreover, by the aphorism 'Māhātmyam' which speaks of its relation as being the result of practices it is said that one practice consists in plurality of observances. It has been mentioned that the characteristics of delights are two-fold purifications of Kārya and Karaṇa. And without the help of Kārya and Karaṇa one can not concentrate on excellences (miraculous powers) and so it is understood that states of greatness are revealed to him who practises observances with Kārya and Karaṇa, purified.

Now what is the product realised by one who practises with carefulness? So it is realised—

"*Māhātmyam-avāpnoti.*" 14.

[He attains greatness.]

Greatness (the most elevated status) is like the light of the Sun. So it is said—That state in the midst of which this Brāhmaṇa, though he visualises the end is led astray or stolen away by body and senses etc., like the chariot and wicked horses is absence of greatness. Inability to concentrate on Vidhi (behavior) and Yoga is due to the force of impiety. That is why it is said—

The intellect and also mind of a man is carried away by the bodily senses; he is like a charioteer who, inspite of his consciousness not[4] lost, is led astray by his wicked and unbridled horses (?).

Greatness is its opposite. It is that state in the midst of which this Brāhmaṇa is able to perform bath, lying down,

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4 Here "Amūḍha-saṅjña" should be better explained in connection with 'api' which is understood, that is why the note of interrogation is put in the printed text.

after-bath, etc. and the practices of pretension of sleeping while awake, movement of limbs like that of a patient of paralysis, study, meditation and remembering with the greatest devotion.

Now what is that? The answer is—greatness is that force of penance, that strength or power of penance of one who was previously lost. How is it known? Because greatness has been mentioned as the immediate consequent of practices (charyā). It means that one gets the thing from that immediately after which he gets it. Now this reading should be better taken as 'prāpnoti'. That means—it will belong to him who wins it. Though the sādhaka attains the power of quick movement and excessive delight, he should desist from boasting (of such powers) and he who protects himself by the observance of practices, gets (the bliss of) non-return and acquaintance (with the Lord), qualified with delight, as one of the miraculous powers. Hence it means that he attains greatness in the shape of the power of virtue like the power of mantra.

Now what is that means? Or what are the means of virtue by which he attains miraculous power and greatness. Or of how many types are the observances of the practice (charyā). Is there any peculiarity of gifts etc., mentioned before ? The answer is—there is. Because He says—

"*Atidattam-atīṣṭam.*" 15.

[A superexcellent gift and sacrifice.]

Here the gifts of cows, land, gold, etc., are bad. Why ? Because they lead to such fruits which are not sure or permanent and which are conducive of heaven (but not of mokṣa); and because there is a proverb that the other ways (of worship) arc bad (4. 18). So here the word 'ati' is an adjective. And 'Atidānam' is gift of one's own self. Why ? Because of the gift of self there is no need of further gifts. Because it (the gift of Self) does not lead to the attainment of a good position (in heaven etc.), body, senses and sense-objects. Atidāna is the gift of self because it leads to extraordinary

fruits. It leads to Rudra surely and permanantly and it is the only way of attaining the fruit of emancipation (non-return to this world).

And (the vedic rites of) Agniṣṭoma etc., are bad sacrifices. Why? Because they are found to be performed according to the Śruti (Vedas) which require collection and possession (of materials) and acts of injury etc., in which the horse (here paśu), the soma and the gods enjoy the fruits equally (with the sacrificer) and because they yeild fruits, temporary, narrow and heaven, they are bad sacrifices. So here the term 'ati' is used as an adjective. The superexcellent sacrifice (ati-yajana is that which is done in the temple or among the people. There the superexcellent sacrifice, performed in the temple means bath, laughter, etc., and that, performed among the people means lying with the pretension of sleeping while awake and movement of limbs like those of a patient of paralysis and etc. And the observance of vidhi (action). How ? This sacrifice is done in a way, devoid of any collection, possession and injury etc. and by means of bodily, verbal and mental activities, born of of one's own body; and so this is called 'atiyajana' (superexcellent sacrifice).

Now the question is—are these two ways of worship alone (the super-excellent gift and sacrifice) are qualified by the term 'ati' (superexcellent) ? The answer is—no. Because He teaches—

"*Atitaptaṃ tapa-s-tathā.*" 16.

[And the penance of the super excellent penance.]

Ati is an adjective (to qualify). The pains, personal, physical and hyperphysical do not rise in the mind of those who are recognised (approved of) as following the path prescribed in their own scriptures; there being no troubles they have nothing to remedy and for want of any alternative means, they get penance performed. It means that where by the third process one gets union of self (with Paśupati), that is a penance. Then how (penance is performed) in the case of

lying down (on the bed of ashes)?* (seems some words are left out). Thus superexcellent penance (atitapaḥ) is performed by (such) extraordinary state of rising above all pains and (not?)[5] so by gifts and sacrifices. The term 'tathā' (so) means the combination of three ways of worship. When one gives, one sacrifices and does penance as well. When also one sacrifices, one gives and does penance. When one does penance, one gives and sacrifices. Of this Brāhmaṇa who is initiated to all these (ways of sādhanā). It means that when by these three processes one gains piety (dharma) and gets rid of vices (adharma) as by (the bath in) the Ganges-stream, then by virtue of the superexcellent penance, performed by (atidāna) superexcellent gifts etc., this Brāhmaṇa gains joy by miraculous powers and greatness. 16.

Now what will be the state of existence (goal) of this Brāhmaṇa by superexcellent penance, performed by superexcellent gift etc. ? The answer is—exceeding prosperity and the highest Good.

"*Atyāgatiṃ gamayate.*" 17.

[(That "atitapa") leads (the sādhaka) to the Highest State (Union with Paśupati).]

Here 'ati'-term is an adjective. Āṅ means limit. How does that penance lead the sādhaka to that Highest State, though he keeps aloof from study and meditation etc ? Because there is an injunction meaning "that practice removes sin". Atigati is equivalent to Yoga. How to be attained ? It is the result of penance like union with thousands of Brahman. It is distinct from the state of elevation (abhyudaya), attainable

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5 The mark of interrogation is put in the printed text here. It may be explained in two ways. With 'na' (not), it means that superexcellent penance is performed not so much by gifts and sacrifices but by ati-tāpa (rising above pains). Without 'na' here, it means that superexcellent penance is equally performed by the three processes, mentioned here. And this reading without 'na' is better, because it is further explained in the next line—'Tathāśabdaḥ etc'.

by the Sāṅkhya and Yoga processes; and it is on a higher plane. So the fruit of penance is distinctively mentioned as "Yoga is the Highest State". 'Atigatim' is used here in the accusative case-ending. 'Gamayate'—means it makes one to go. It is not that he who has gone will go, but it causes one to go. 17.

Now is there any statement of the quality of penance which comes out in due course from 'atidāna, (superexcellent gift) or not ? The answer is—yes, there is. Because He says—

"*Tasmāt.*" 18.

[From that.]

Here the word 'tasmāt' speaks of the quality of penance. Virtue, produced by that sort of 'atidāna' etc. leads one to the Highest state of existence and makes one get emancipation (the state of non-returnability). It does not help one in the attainment of a (good) locality, body, sense-organs and sense-objects. It is the means of reaching Rudra, the only one goal and the eternal and seeing that it is the only way and that it results in non-returnability (from that Rudrahood to this world). Hence He says that "on account of that".

Now knowing the efficacy and the causality of that highest penance what should the Sādhaka do? So it is said—He should do penance for that alone.

"*Bhūya-s-tapa-s-charet.*" 19.

[Here 'bhūyaḥ' is in the sense of applying again—like the rites of iṣṭāpūrta.]

How? One who is attached to the joy of super-normal powers, gets separated from the ways of worship (sādhana) for a moment or half a moment and this word 'bhūyaḥ' is mentioned to denote that he should apply himself again (in that practice of penance). Here 'tasmāt' refers to that penance alone. Its etymology is mentioned before. 'Charet' is used in the sense of acquisition (of penance). Because of the difference of doubt and also for more than one merit this word of 'Chara' is not a case of repetition. 19.

Now if so, then say what defect of delight (due to Supernormal powers) is manifested. Or what is the merit of "Greatness" for which it should be accepted. So it is said—It leads to "Greatness". Because He says—

"Nānyabhakti-s-tu Śaṅkare." 20.

[He should be of undiverted devotion to Śaṅkara.]

Here this "na" is in the sense of prohibition of devotion to anybody else. Bhakti means thought. 'Tu' is in differentiation. How ? Those who are interested in supernormal delights (harṣa), feel proud and are reduced to the status of thieves, are particularly drawn away from Śaṅkara. Why Śaṅkara ? Śaṅkara is so called because He is the source of all pleasures and is the maker of nirvāṇa (emancipation). "Śaṅkare" means the substratum of placing (thought or devotion). Thought should be placed on Śaṅkara and nowhere else. Because it has been said—

The practice of one who worships earnestly with words, mind and speech removes sins and so one should do good deeds. These great-souled persons who think of the self say thus—"His thoughts centre round the object on which he concentrates his mind and this is the eternal secret." If one wishes one's union with self, one should concentrate one's thoughts on Śaṅkara (in all conditions) while going, standing, lying, walking and dreaming. Because the three worlds get dissolved in Śaṅkara after dissolution, so Śaṅkara is called as the creator and as one in whom the world exists.

Thus thought should be placed on Śaṅkara and nowhere else. Having finished thus it is proper to say—

"Atredaṃ Brahma japet." 21.

[The meaning of this is mentioned before.]

Now God is called the source of happiness because He is the maker of piety (dharma) and is the doer of the good (Śaṅkaratvāt). The question arises whether the pleasure and pain is the cause of an intermediate creation like dharma, adharma, sattva or rajas or not. The answer is—we shall

explain here that means which is the source of happiness in such a way that He is the ultimate cause of the kārya in the shape of the created world, treated elsewhere. Now pleasure or pain, dharma or adharma, etc., is powerless (in the matter of creation) like the sound of a lunatic, so we discuss in detail in such a way that the power of the cause exists in this Brahman (Paśupati of this scripture). We shall discuss in such a way that the sādhaka, knowing the power (of the cause) offers himself with eight salutations.

Hence He begins this—

"Vāmadevāya namo Jyeṣṭhāya namo Rudrāya namaḥ." 22.

[Salutation to Vāmadeva, to Jyeṣṭha and to Rudra.]

The words 'Vāmadeva' and others should be taken not as the cases of repetition because of their separate uses and different needs. Here the qualities of Vāma.[6] Deva, Jyeṣṭha and Rudra (2.1-4) are mentioned before. The words Vāmadeva, Jyeṣṭha and Rudra are used in the fourth case-ending. The word 'namaḥ' is used in the sense of self-surrender and worship. All the salutations are to be taken not as repetitions because of difference in the trend of thought. 22.

Now the question is whether these four alone are to be thought of in this cause. Or salutation to the name is to be taken because four names are enjoined. The answer is—no. Because He teaches—

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6 Vāma is the name, the best of all because of its expressing the qualities or because of its producing the cause of termination of all sorrows.

The characteristic of playing is the production of endless effects etc. at one's sweet will. Devatva means the quality of such playing.

The quality of a Jyeṣṭha is superiority to the Siddha (the enlightened), Sādhaka (aspirant) and Paśu (created beings).

The quality of Rudra is His capacity of associating with fear even in creation.

Gaṇakārikāvyākhyā. p. 11.

"Kālāya namaḥ." 23.

[Salutation to Kāla.]

Here this 'Kāla' is equivalent to Maheśvara. Why ? Because of the significance of the preceding and the succeeding sūtras, He is called kāla because He dissolves the states of existence belonging to individual beings by separating them from bodies, senses and objects, etc., known as kāla. So it is said—

"Rudra is remembered as Kāla because He dissolves this (entire) world containing both the moveables and immoveables from Brahmā to a bark. He is called kāla because of his power of dissolution as He dissolves the individual beings (or things) disconnecting them from kalā-s, the 'kalā' term is given to the effects (kālya) and their instruments (kāraṇa) through the process of time."

Thus kāla itself is God. Kālya-s are the individual beings. But the states of existence are of Brahmā, Prajāpati, Soma, Indra, Gandharva, Yakṣa, Rákṣa-s and Piśācha because of the injunction mentioning Brahmā, Indra, Deva-s (gods) and Pitṛ-s (manes) and others. And so because of the injunction mentioning Brāhmaṇa, Śūdra, cow, deer, all created beings and prepared meals etc., man, animal, deer, birds, reptiles and immoveables, etc., are taken (as the states of existence). So the masters of Yoga are included in the gods. Why ? Because of predominance of virtue (dharma). Thus by states of existence are meant fourteen worlds. Because of the term kalā, applied to these (states of existence) Maheśvara is the cause. Why ? Because the bodies in the preceding and succeeding stages have only manifestation of enjoyment and its extinction. The world is to be taken as having beginning. Because of its power of enjoying that fruit. Because kārya (effect) and karaṇa (instruments) have no beginning, it is beginningless, because it is recognised as not done, thus knowing the superiority in the Lord and inferiority in the

rest of puruṣas it is proper to say—"Salutation to Kāla."[7] Namaḥ is used in self-surrender and worship. This salutation is to be taken not as a repetition because of difference in the trend of thought.

Now the question is – is this Lord the supreme authority and doer of the states of existence, bodies, senses and objects etc. or not? The answer is – He is definitely the supreme authority and doer. Because He teaches—

"*Kāla-vikaraṇāya namaḥ.*" 24.

[Salutation to Kāla-vikaraṇa]

Here the term Kalā is given to kārya (effect) and kāraṇa (instruments). There earth, water, light, air and ether are known as kalā of the effect type. Ether has sound as its property.

"Air has the properties of sound and touch. These two properties along with form exist in light. And these (three) along with taste exist in water and these (four) along with smell exists in earth also."

Sound, touch, form, taste and smell. And the ear, skin, the eye. tongue, nose, feet, anus, the generative organ, hands, voice, mind, egoism (ahaṃkāra) and intellect (vuddhi) are the kalā-s of the kāraṇa-type (instruments). The worshipful Lord (Paśupati) is He who associates Himself with these (kalā-s). Why? Because there is nothing to obstruct. His powers of perception and action. By the term 'Vikaraṇa' is meant that He associates the individual beings (kṣhetrajña and things with the (different) kalā s known as kārya and kāraṇa and with piety, knowledge, aversion and excellence and impiety, ignorance, attachment and want of excellence, etc., arranging the (different) states of existence, bodies, sense-organs and sense objects, etc., in detail, classified and specialised. Knowing thus the superiority (supremacy) in the Lord and inferiority in the rest, *i.e* , puruṣas (individuals) it is proper

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7 The quality of kāla is the power of destruction even in the intermediate creation. Gaṇakārikāvyākhya, p. 11.

to say—"salutation to kāla-vikaraṇa."[8] Here also kāla-vikaraṇa is in the fourth case-ending. Namaḥ is in the sense of self surrender and worship. This word 'namaḥ' is not a case of repetition because the trend of thought is different. 24.

The next question—Because the Lord has the power of dissolution and creation (associating Himself with all individuals) does the individual being depend on Him for the wearing out of his karman (action) and for the acquisition of his vṛtti (properties) in an intermediate creation ? Or has the Lord the supreme power over virtue, knowledge, aversion and excellence etc. ? The answer is—He is the supreme authority. Because He teaches—

"Vala-pramathanāya namaḥ." 25.

[Salutation to Vala-pramathana.]

The term 'valam' means the group of vidyā-s, the forms like virtue, knowledge, aversion, excellence, vice, ignorance, attachment and want of excellence, desire, jealousy and efforts etc. 'Pra' is used in the sense of 'much' and of "curbing the free will (of the individual being—'Jīva'). Mathanatva means the suspension of the power of vala-s, like churning of the ocean nor are the knowledge of (the burning power of) fire etc., of so much inportance to Mahādeva. (In the eye of Mahādeva) they are weak (?). Because it is said—

"No spirited (powerful) Beings are inclined to destroy them who are wanting in spirit (power). Whatever power or excessive power the spirited possesses is not so in the eye of Mahādeva."[9]

Thus knowing the Superiority in the Lord and inferiority in the rest, *i.e* , individuals, it is proper to say "Vala-pramatha-

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8 The quality of Kāla-vikaraṇa is the power of associating Himself with Kalā-s of Kārya and kāraṇa types in the shapes of the (different) states of existence and bodies etc. Gaṇakārikāvyākhyā. p. 11.

9 It means that nothing is powerful in the eye of God who is the most powerful. The quality of Vala-pramathana is his capacity to organise or suspend the functioning of 'vala'-s beginning with 'dharma', G. K. Vyākhyā—p. 11.

nāya namaḥ''. Here also Vala-pramathana is in the fourth case-ending. Nama means self-surrender and worship. This salutation is to be taken not as the repetition because of the difference in the trend of thought.

Now the question is—whom does Paśupati dissolve and create and whose power of valas is suspended (by Him) ? That is why it is said—''Of the created beings.'' Because He teaches—

''*Sarva-bhūta-damanāya namaḥ.*'' 26.

[Salutation to Sarvabhūta-damana (Paśupati).]

Here the word 'Sarvabhūta' does not mean earth etc., because earth etc., signify Kalā, and because it leads to the fallacy of repetition. But the term 'Sarvabhūta' is used in the sense of all sentients except the Siddeśvaras (enlightened souls). But the question is—the word 'Sarvabhūta' should not be applied to all sentients because the sense of the created being is not established thereby.[10] So it is said—for control. Śamu, damu are in the sense of relief. Whatever attachment or interest gods and men etc., have in states of existence, bodies, senses, and objects, is all to be taken as made by God by the inner eye. Thus knowing superiority in the Lord and inferiority in the rest, *i.e.*, puruṣas (individuals) it is proper to say 'Sarvabhūtadamanāya'. Here also ''Sarvabhūtadamanāya'' is used in the fourth case-ending. Namaḥ is in the sense of self-surrender and worship. This salutation is not to be taken as repetition for the trend of thinking is different. 26.

Now in which sort of Mahaśvara the power of dissolution etc. is described to lie ? Is He immanent or transcendent or both ? The answer is—both. Because He teaches—

''*Mano' maṇāya namaḥ.*'' 27.

[Salutation to Mano' mana.]

Here the word ''manaḥ'' means the internal organ. Because (to establish the immanent nature, imposed upon Maheśvara) the mind has been taken as an illustration and as

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10 Seems few words are missing here.

having Maheśvara as the object of its operation. The mind partakes of the nature of the organs of both knowledge and action. So it comes in contact with and favours all sense-organs to function. It is taken (also) as a Kārya (effect). So because mind partakes of the nature of a cause and an effect, the quality of immanence (Sakalatva) is imposed upon Maheśvara. And God is also called "amana" because of the negation of the existence of such mind and He is without Kārya and Kāraṇa (instrument) and is thus transcendent (niṣkala). So there is an eternal power which favours all beings with forms (sakala) and without forms (niṣkala, here 'itara').

It is said—"He is without hands, feet, belly, sides, and tongue, He is beyond the reach of senses. He is proved to be of pervasive nature. He sees without eyes, hears without ears. He has no intellect but there is nothing unknown to Him, He knows everything but there is none who knows Him, the sages say that He is the first and Great Being (Puruṣa).

Thus knowing superiority in the Lord and inferiority in the rest it is proper to say "Mano'manāya namaḥ". Mano'manāya is in the fourth case-ending. Namaḥ is in the sense of self-surrender and worship. All words of salutation are to be taken not as repetition because of the differrnce in trend of thoughts.

Here ends thus the second chapter of the Pañchārthabhāṣya including Brahman, made by Bhagavān Kauṇḍinya with all its texts and meanings.

CHAPTER III

SUBSIDIARY PRACTICES

Now we shall discuss the third chapter which comes as a matter of course, after pointing out the relation. The question is, if so, say what is that subject of discussion with which the third chapter is related. The answer is—with the subsidiary practices. How ? Here as it is mentioned before—'Akaluṣa-mateḥ,' charataḥ (1. 18-19), charyāyāṃ charyāyāṃ (2. 13), Tasmāt, bhūyastapaścharet (2. 18-19) the injunctions are expressed. So in the aphorisms expressing marks, three times prayer and laughter etc., in temples, other objects like residence, time, space, action and application are mentioned before. We shall discuss other objects like stay, time and space, etc., besides those mentioned earlier for purification and progress. Because He teaches—

"*Avyaktaliṅgī.*" 1.

[He will be of unmanifested marks.]

Here 'a' denotes negation of the manifestation of marks. His needs are fulfilled because there is no need of the marks and necessaries, mentioned earlier like after-bath, garland, one garment, etc. and though he takes bath thrice in the eyes of the world at large, he should perform some unmanifested actions like one who does not bear such marks when the marks of six stages of life are not known.

Now with what limitation and in which period of time that action is to be done ? So it is said—

"*Vyaktāchāraḥ.*" 2.

[He is of manifested practices.]

Here the term 'Vyakta' denotes day-time. "Vyaktāḥ" means distinct manifestations. It means 'at day-time.' "Āṅ" denotes the limit to the making of insult etc. "Chāra" indicates snoring (which means showing all signs of being

asleep while really awake) etc. The aspirant applies or practises those practices like snoring etc., as an actor staying on the stage represents the worldly practices like fighting etc. and so he is of manifested practices. 2.

Now what is the effect (fruit of action) of one having unmanifested marks and manifested practices ? So it is said—insult. Because He teaches—

"*Avamataḥ.*" 3.

[Insulted]

Here "ava" means rejection. Having seen his marks, customs, knowledge and inclina tions contrary to injunctions and by their standard judging this man to be defective for all defects, (the people) insult him. He who is rejected (thus) receives insult from others (?). And it is said—

The wise Brāhmaṇa should not covet for praises as for ambrosia and should hate praises like poison. The ascetic lies happily being insulted and disconnected with all. He should never think of other's demerits and sins.

Now among whom should he remain with marks unmanifested or with practices exhibited and being insulted ? So it is said—

"*Sarvabhūteṣu.*" 4.

[Among all created beings.]

Here the word 'sarvabhūta' is to be taken to mean the persons belonging to (all) varṇas (castes) and āśramas (stages of life). Why does it mean among the castes and stages' ? The term 'bhuteṣu' is mentioned—it does not mean gods, animals, mlecchas, etc. Why ? Because it contradicts the sense of taking and giving insult and exhibition of practices. So it is said—

(Blessed is that land) where there are many cows, pure food, pious kings, and sacred rivers which are enjoyable to all men. The aspirant desiring spiritual success should wander in such and such countries.

By the term 'bhūteṣu' is meant existence in proximity. It means near, in close proximity of or before the eyes of created beings. The observance of practice of this man is made clear by the explanation of proximity which shows distinctly the places of insult etc. The practice is also indicated by the aphorism 'Asureṣu' (4. 10).

Now—being insulted what should he do among all created beings ? So it is said—he should wander. Because He teaches—

"Paribhūyamāna-s-charet." 5.

[He should wander while being assaulted.]

Here 'pari' means in all respects. It means "to be tested before eyes". 'Bhūya' means in many ways. Paribhavaḥ Means assault with sticks and fists. It means physical. Māna is in the sense of the time and action of the sādhaka. Only by the assaulted. That assault[1] is to be taken as the coronation of a poor man. Like the stone to test gold or like the Mandāra hill. 'Charet' is in the sense of acquiring. It means that he should remain in the utterance of abuses, that is, he is condemned in the acquisition of dharma and in the performance of his duty.

Now does the practice of one being insulted and assaulted lead to the relief of pain alone or also to the purification ? It is said—there is (also purification). Because He teaches—

"Apahatapāhmā." 6.

[He gets all sins destroyed.]

'Bhavati' meaning 'becomes' is the remaining part of the sentence, as inferred from the text. Here 'apa' is in the sense of abandoning, striking or killing. "Apahatāḥ" means

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1 A poor man, when coronated by the will of some men, feels uneasy, because he is not a deserving person to be coronated as king. He feels insulted in every step of his kingship. Gold also feels assaulted or insulted when it is tested by a mere touch-stone which is of little value. The Mandāra mountain also is said to be insulted when it is used as a rod of churning the occan.

destroyed by others (?). Here sins are of two kinds—of the nature of pleasure and of that of pain. (There the sins of pleasure) are—madness, pride, illusion, sleep, idleness, the state of being attacked with rheumatism, the absence of mark, the nature of telling a lie always and taking profuse meals etc. And the sins of pain are—headache, tooth-ache, and eye-disease, etc. Thus sins of one's own self are manifested in the kārya (effect) and the kāraṇas (instruments) like the reflections on the glasses. He becomes free from sins when all (his) sins are destroyed (by another).

Now are there two ways (of spiritual success), physical and mental, assault and insult alone the causes of the destruction of sin and of purification ? Or whether there is any verbal process also or not ? It is said—(yes), because He says—

"Pareṣāṃ parivādāt." 7.

[Because of the abuse, made by others.]

Here the term "Parāḥ" means those who, accustomed to their own customs unite with insults etc., of them. Pareṣām is in the sixth case-ending, plural number. It is said—This (aspirant) gains purification only by the abuses (in speech) of those who are used to their own customs, but he does not get prosperity. And that is said to consist in ('atidāna')[2] super-excellent gift etc., as mentioned as the fruit of the Sādhaka, not with the intention of speaking of any gift and good deed, done previously, 'Pari' means 'in all respects', Vada means to speak, statement. "Vādāḥ" are the speeches or statements

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2 In five holy duties, repeatedly done self-surrender to the Highest Lord (Paśupati) by ten salutations is a gift and that is itself the highest gift because it results in non-return to the worldly existence. "Atiyāga" is that sacrifice in which the rituals like bath by ashes, as prescibed by parameśvara are duly performed. 'Atitāpa' is that austerity which consists in toleration of three kinds of pains which come to him who is absorbed in his own practice and which can not be cured because there is no measure of remedy. G. K. Vyākhyā, p. 17 & 18.

in the shape of bitter words to attack (anybody) like—"this is unmanifested, this is Preta, this is a lunatic, this is an ignorant man, this is a dullard, this is over-powered by sleep, this is a man of suspended breath, this is a man of evil desires, this is a wrong-doer and this man speaks non-sense, etc." 'Vādāt' is in the fifth case-ending to denote causation. Therefore he, by associating others with insult etc., unites himself with them. Otherwise that will be only a tie (pāśa). 7.

Now—doubt arises as to sins which the locality (or community as a whole) incurs. Whose effect are the sins ? How can those sins, manifested in Kāryas and Karaṇas be removed by insult etc., made by others ? So it is said. Because He teaches—

"*Pāpaṃ cha tebhyo dadāti.*" 8.

[He gives them sin.]

Here 'pāpam' is the synonym of vice (adharma). As for example, Āgas, aparāga, musala, durita, duṣkṛta, taru, pāpam, pāpmāna, vṛjina and steya .....?—all these words mean the same. And here is mentioned 'pāpam'. Why is it called pāpam ? Pāpam is so called because it purifies, it is the cause of one's fall and it is the cause of one's bondage. Because it purifies (the sinner) by diseases like those of head, tooth and eye, etc., it causes one's fall in hells etc. and it binds one with evil Kalā-s of Kārya and Kāraṇa types. Hence pāpam (sin) is called so because of its power of purification, of its causing one's fall and of its causing one's bondage. Thus we should see the relation of cause and effect between sin and a sinner as between a seed and a sprout. Tebhyaḥ is in the fourth case-ending to denote an act of gift. Thus the aspirant gives sin to them or contaminates them who unite him with insult etc. 8.

Now does he gain purification only by these insult etc. but not prosperity ? It is said—prosperity also. Because He teaches—

"Sukṛtaṃ cha teṣām-ādatte." 9.

[And he receives their merit (born of good deeds).]

Here 'Su' means praise. Kṛtam is equivalent to virtue (dharma). The word 'cha' is used to denote the sense of purification and for the inclination in performing pratices of merit, previously mentioned. 'Teṣām' means those who unite him with insult etc. The sixth case-ending in Teṣām is to indicate the receipt of all, not manifested. Ādatte-ā is in the sense of receiving. He makes (takes) their merits as his own, here, though not congenial to himself as a sick person takes medicine, bitter to taste.

Now is there any injunction praising the process of insult etc. like 'atidāna' and 'atitapaḥ' ? The answer is—yes, there is. Because He teaches—

"Tasmāt." 10.

[On account of that.]

Here the word 'tasmāt' expresses the praise of the means (of spiritual success) of insult etc. How ? Because by insult etc., one gets purified with the destruction of sins and prospers by receiving the merits (of others' good deeds). And because that means leads to the attainment of super-normal bodies, senses and objects; and that is the only and eternal way by which one gets the nearness of Rudra surely and permanently. Hence He says 'tasmāt'. 10.

Now should the Sādhaka take to the means of insult etc. alone or should he wander by his unmanifested stay ? So it is said—no. Because He says—

"Pretavaccharet." 11.

[He should wander like a Preta.]

Hence the term 'Preta' means a particular type of men, and not the dead person. Why ? For the advice of the mode of life. 'Vat' means a little similarity. He should have his body smeared with ashes and soiled with dirt like that of a poor man and that of a lunatic, he should bear beard, nails and

hairs on body growing and he should get rid of all refinements. Hence grows dissociation from the Varṇas and stages of life and interest in aversion. Insult etc., will be the achievement of the end. 'Charet' implies commandment. In the acquisition of merit and in engagement. This word 'Chara' is not a case of repetition because it is a case of a different doubt.

Now what are the particular performances of this wanderer ? What is the achieved end ? What is the detail of practices ? So it is said—

"Krātheta vā." 12.

[Or he should pretend to be asleep while awake.]

Here when the Sādhaka gains knowledge, gets his sin destroyed and receives command, then he should go out of the reach of the Āchārya, enter a village or a town and should stay neither very far from nor very close to a group of people so that they would not be put to any trouble and their eyes would fall on him, he should avoid the path of elephants, horses, chariots and foot-passengers, lie seated and practise nodding, yawning etc., the marks of sleep. He should lie there pretending to sleep though keeping awake. Then he should make a snoring sound in his throot by the breath of exhale. Then the people recoguise him to be sleeping, mentally or verbally, and insult him. By the false practice of this man whatever merit they have comes to him ; and whatever sin this man has, goes to them. Thus the false pretension of sleeping[3] is the performance. 'Ita' is in the sense of an observance, command or enployment. The word 'vā' is taken to be used in the sense of atternatives like krāthana (pretension of sleep) and spandana (movement of limbs) etc.

Now the question is—the differentiation (vibhāga) of acts like krāthana, spandana, etc., is established only by the joint statement (in a single sūtra, "krātheta va"), like that of laughter etc. (1.8). How is the statement of a future act made

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3 Krāthana is showing the mark of one, as if as lup, while awake.

possible ? The answer is—though the statement is made separately there arises a doubt as in the case of laughter, song and dance. Though the statement is separate, laughter and song are separately practised. But here of song and dance (to be practised) as separated from others. And of study and action. So in the classification (of krāthana, spandana, etc.) in accordance with their separate statement there arises another defect (defect of violation of order of actions) ? So when insult etc., are produced by the performance of krāthana, the acts of krāthana, etc., concerned here should be abandoned and then he should rise very soon so that the people believe that this man had seen something fearful in the midst of the dream. So after rising he should tremble any of his head, hands etc.[4] Because He teaches—

"Spandeta vā." 13.

[Or he should tremble.]

Here the act of trembling presupposes the act of knowing and willing. How ? The limbs of the body should be moved with the effort of knowing and willing. The spectators think that this man is attacked with rheumatism and they assault him. By the false practice of this man that merit (of the men who assault) comes to him and whatever demerit this man has, goes to them. Thus spandana[5] is an act. 'Ita' is in the sense of an observance, a command and an appointment. Thus while there are these sādhanas, "vā" is meant for an alternative, like the Raudrī or the Vahurūpī. The term 'vā' is to be applied in case of staying, pretension of sleep, rising and movement of limbs, etc.

Now is there any means of virtue on the part of one who

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4 Krāthana, spandana, etc. should be done in order of actions, prescribed here, while laughter, songs, etc., may be done without any such order (krama).

5 Spandana is trembling of the body as if under an attack of rheumatism.

goes forward or not? The answer is—there is. Because He teaches—

"*Maṇṭeta vā*"[6] (Mandeta—variant reading according to Sarva-darśana-saṅgraha and Gaṇa-kārikā-vyākhyā). 14.

[Or he should walk limping.]

Vā implies deformity of feet. And when the limping is practised, the speakers say that his sense-organ of feet is disabled. The function of all evils is realised in this body. As it has been said—"poverty, plenty of diseases, dullness, want of beauty, loss of control, or birth of the body in a casteless family or marks of actions of evil-doers". The spectators think that this man is of disabled feet and they assault him. By this false practice whatever merit they have, comes to him and whatever demerit he possesses, also goes to them. Thus 'maṇṭanam' (*i.e.*, limping) is an action. 'Ita' is in the sense of an observance, command and employment. The word 'vā' is to be taken in the sense of the separate use of snoring, trembling and limping, etc. 14.

Now the question is—whether there is any action to be done with regard to women or not? The answer is—there is. Because He teaches—

"*Śṛṅgāreta vā.*" 15.

[Or he should practise wooing.]

Here wooing implies emotional pleasure. How? One should stay not very far from nor very close to a group of women, not to their disturbance but in such a position that one may be seen by them and then one should practise the acts of discussion, of desiring, of repeated efforts and self-conceit, etc., with reference to any (particular) woman, young and beautiful. Though wilful observation is improper he should exhibit the marks of desire like the act of binding hairs in order etc. Thence the speakers, man, woman and the sex-less, etc., say that this man has lost self-control and he is

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6 Maṇṭana is walking as if the legs are disabled.
G. K. Vyākhyā, p. 19.

intent on the gratification of senses. By this false practice of this man whatever merit they have, comes to him and whatever demerit he has, goes also to them. Śṛṅgāraṇam is an act. 'Ita' is in the sense of an observance, command and engagement. The word 'vā' is in the sense of the alternative of snoring, trembling, limping, wooing and other acts. This 'vā'-word is to be taken not as a repetition because this is a different action. 15.

It is said—He who has neither of these four acts beginning with snoring belongs to the general category. *(Some words are missing here). As it has been said—"Those who abuse from the back-side the initiated performer of a ritual, go to (get) his sins."

The word "pṛṣṭhataḥ" is to be applied also in the sense of 'in front of' and 'by the sides'. So one should snore, tremble, limp or woo. Why ? Because the Sādhaka has gained some special merit by the practice of superexcellent sacrifices etc. (atiyajanādi). Why ? Because they are prescribed by the omniscient, they yield sure results and they are recognised in the society.

Now the question is—are these four actions only to be done ? The answer is—no. Because He teaches—

"Api-tat-Kuryāt." 16.

[He should also do that.]

Here the word 'api' means collection of all actions beginning with 'Krāthana'. 'Tat' means that it is not the only one process. 'Kuryāt' is restricted to the sense of the function of a sweet smile. He should practise the Yamas which do not conflict with this scripture, hold pure[7] things and touch materials like wood, stone etc. (?) Then the speakers say that he is a wrong-doer and does not know the distinction between pure and impure, things worth doing and not so. By the false practice of this man he will have increase of merit, decrease of demerit and purification.

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7 Śuvirūpakānaṃ (?) of the printed text should be read as 'Śuchirūpakānāṃ'.

Now is this five-fold duty alone to be done ? The answer is—no. Because He teaches—

"*Api-tad-bhāṣet*[8]". 17.

[And he should speak like that.]

Here the word 'api' means the possibilily of taking the functions of all senses. 'Tat' means that it is not the singular process. 'Bhāṣet' implies the way of expression. The word "it" means that what he should speak is non-sense, full of repetition and contradiction. Then the speakers say that he talks non-sense and he does not know the distinction between what is worth saying and what is not so. By the false practice of this man he will have acquisition of virtue, rejection of vice and purification. 17.

Now should the acts of snoring etc., be practised just in order of the text like laughter etc. Or what end is to be achieved ? That is why it is said—

"*Yena paribhavaṃ gacchet.*" 18.

[So that he may have assault.]

Here the word 'yat' implies the sense of causation of the past matters and of their frequency (*i.e.*, the collective form). 'Paribhava' is mentioned earlier. 'Gacchet' means that he should attain the states of insult, assault and abuses. And thus the summary, details, classification and specialisation of the practices like snoring etc., as mentioned concisely in 'Vyaktāchāra' are explained here. 18.

Now how long should he receive assault etc. ? Or like whom should he be? That is being said—

"*Paribhūyamāno hi Vidvān kṛtsna-tapā bhavati.*" 19.

[Being assaulted he becomes learned and a performer of all penances.]

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8 'Avitat-kuryāt—acc. to S.D.S. Apitat-karaṇa means doing something, condemned in the society by one, as if devoid of the power of reasoning what is good and what is bad. G. K. V., p. 19. Avitat-bhāṣet—acc. to S.D.S. Api-tad-bhāṣaṇa means utterance of words, self-contradictory and meaningless, G. K. V., p. 19.

Here 'pari' means 'in all respects'. 'Bhūya' means the attainment of insult etc. many times. 'Māna'—its meaning is mentioned before. 'Hi' means excellence of all penances. The reason of excellence is to be noted. That is vidyā which is the characteristic of a Brāhmaṇa and which expresses clearly the meaning of words of the texts. He is called learned who attains the sense of the words and who knows the measures of gain and loss (of merit and demerit) by reasoning. The term 'kṛtsnam' means enough of the attainment of practices and not of that of the delight due to miraculous powers (harṣa). 'Kṛtsna-tapāḥ' means the Sādhaka with enough penances. 'Bhavati' is the statement of fact without any doubt. When he, standing firm in Yamas and niyamas performs snoring etc., then he becomes a man of enough penances. Perception of self is to be taken as the characteristic of enough penances. 19.

Thus finishing this chapter it is proper to say—

"*Atredaṃ Brahma japet.*" 20.

Its meaning is mentioned previously. Again, what is that Brahman ? So it is said—

"*Aghorebhyaḥ.*" 21.

[Salutation to Aghora.]

Or there is a relation between Brahman (meaning Paśupati) and Brahman (meaning here the paśu, the Sādhaka or the learned). How ? Because the term "mana" has been taken with reference to Brahman, the objects without forms are to be taken (by this term).

Are those good forms possessed of characteristics or without characteristics or possessed of both of them ? Are they limited, or unlimited or both ? As God is said to be endowed with the plurality of causes, He is said to possess various forms, various specialities or absence of specialities, limitations or absence of limitations—Aghorebhyaḥ.[9] 'A' is in the

9 The quality of Aghora is His power of presiding over innumerable bodies, sources of pleasure: G. K. V.—p. 11.

sense of negation of fearfulness of forms. It means that His forms are very mild and gracious. (Salutation) to these unlimited and innumerable forms.

Now are these the only forms ? Or (salutation) to these (forms) alone ? It is said—no. Because He teaches—

"Atha Ghorebhyaḥ." 22.

[And Salutation to Ghora.]

Here the word 'atha' is to be taken as suggesting Ghora-rūpa, *i.e.*, one with a terrible form. It means—the terrible, not good, not mild and not gracious (forms). (Salutation) to these, unlimited and innumerable (forms).

Next, are these alone ? Or to these two only having two types of forms ? The answer is—Because He teaches—

"Ghora-ghora-tarebhyaścha." 23.

Here 'Ghora' is the name of God. The second word-'ghora' is to be taken in the sense of forms. Tara means to qualify. Like śāna-tara (more sharp ?) etc. (?). Ghoratara means those forms, other than ghora and aghora, which cause illusion of paśu-s (individual beings). It means—(salutation) to these, immeasurable and innumerable. The word 'cha' means collection of all terrible (ghora) and mild (aghora) forms. These three forms only and no other forms—this is the meaning. 23.

The question is—why does He make these forms ? Or where do these forms exist ? So it is said—

"Sarvebhyaḥ." 24.

[(Salutation) to All]

Here the forms which are in the cause. How the state of being All ? Because of His all-perva-siveness. But because of the unobstructiveness of the power of the cause. It means that His forms are present every-where. 24.

The question is—where is it established that He has the unobstructed active power over all karaṇas (instruments) in the making of forms ? So it is said—here. Because He teaches—

"*Śarvā-sarvebhyaḥ.*" 25.

[To śarva-sarva.]

Here Śarva is the name of God. Why He is Śarva ? He is called Śarva, because He is the refuge of all effects like vidyā etc. All the effects like vidyā etc., exist in Rudra. Everywhere God is the guide of everything as the cause. The word 'Sarva' means all of these three forms. 'Ebhya' means 'to the immeasureable and innumerable'.

Now knowing this excellence (miraculous power) what should the sādhaka do ? So it ts said—

"*Nama-s-te astu Rudra-rūpebhyaḥ.*" 26.

[Let this salutation reach Rudra-rūpa.]

Here 'namaḥ' means the salutation made by self. 'Te' is in the sense of the cause. Salutation to Thee. Or they desire to possess increase in virtue by surrendering self with salutation. Now what is this possession ? So it is said—Because of one's desire for possession of something special. So it is said—Here Rudra is the cause. The quality of Rudra in Rudra is mentioned previously. It means to those forms which produce bodies. Here salutation is meant for one having forms by the mention of forms. Why? Because of the exercise of his will. Like worship (or approach) to the temple of Śiva (which means worship to Śiva). Ebhyaḥ—means to the immeasureable and innumerable (forms). These words are to be taken as repetitions or not so for indicating forms and also for other than forms. (?)

Here ends thus the third chapter of the Pañchārthabhāṣya including Brahman made by Kauṇḍinya, with all its texts and meanings.

CHAPTER IV

VIDHI

Next we shall discuss the fourth chapter which comes as a matter of course after pointing out its relation. Now if so, please tell with which particular matter of discussion this fourth chapter is related as a subsidiary part. So it is said—as a subsidiary part of Vidhi (practices). How ? Here it has been as mentioned before—"Vidvān kṛtsna-tapā bhavati" (3. 19). Learning and penance are mentioned as the requisites. Concealment of penance is not mentioned. We shall discuss it. And the acquisition of all penances and the preservation of the acquired penances are not spoken of. We shall discuss that. And (we shall speak on) the significance of residence, how the learned applies his spiritual means rightly and secures favour and another state of existence, how he who is engaged in the performance of re-bath gets livelihood and what are the ways of his assault and the injunctions for the praise of the custom of assault, the injunctions for seeing (Rudra) and commendation. We shall discuss it. So it is said—

"Gūḍha-vidyā tapa-ānantyāya prakāśate." 1.

[Learning, when concealed becomes penance and leads to the state of the infinite.]

"Guhū" means "to preserve". It should be preserved, that means it should not be disclosed. Concealment means not disclosing. Learning, mentioned before manifests (discloses) itself and others like the lamp. Concealed learning means that it should not be brought to light by the marks of the aspirant. Now the question is—what is the result, attained by the concealment of vidyā by the Sādhaka ? So the answer is—"Tapa ānāntyāya prakāśate"—(penance leads to the stage of the infinite) this is the reading. Or "kuravonmahitavat tapo' nantyāya prakāśate"—this is the alternative reading.

So here that itself is a penance. Its etymology is mentioned earlier. "An" (the state of the Infinite) is also taken to be a particular Yoga in the shape of remaining firm. That is the effect of penance like the states of 'Atigati' and 'Sāyujya' (complete identification of the Sādhaka with Maheśvara). Now is this word 'ānantyam' used to mean the limited, or the unlimited or both the limited and the unlimited ? The answer is—this word 'ānantya' is used in the senses of both the limited and the unlimited. There the power of God is manifested one by one in the limited, for all-pervasiveness in the unlimited and also in both of them. This word of 'ānantya' is in the sense of His states, good and bad. Because it is said—"And these are not my only forms".

"And Rudra, the Ocean, the Sun and the Sky, Ātmā (Self), Brahman and Speech—these are the unlimited. It is difficult to see their difference. Let the ignorant man remain in the space (line) extended for a yojana but O Pārtha, the knower of the Veda who is placed above the space is the purifier. And so the Brāhmaṇa who is a knower of the Veda and of the Self purifies the space, he who does not see the (distinctions of) many, is a learned man and he purifies the infinite state.

'Ānantyāya' is in the fourth case-ending. So it is a penance, but learning should not be disclosed. Disclosing means the act of disclosing of the idea. But not like the lamp. How ? As the lamp illuminates the thing dispelling (darkness) the veil, so the Yogī discloses by dispelling the veil ? The result of penance is to make distinction between good and bad, reason and want of reason, etc., with the help of the eye in the shape of Vidyā (learning) and to manifest greatness, and the state of the highest journey, to arouse inclination and memories and to disclose the state of 'sāyujya' (complete union with God). And thus the Brāhmaṇa being concealed, (his) penance discloses itself for the stage of the Infinite. Now should Vidyā be kept secret because it is concealed by nature and it leads to the super-sensuous state of Ātman ? So it is

said—it means (here that Vidyā) should be kept concealed by marks like the states of existence of an unmanifested being and of a Preta.

Now what are those marks of Vidyā by the concealment of which Vidyā becomes concealed. So it is said—'Vrata' etc. Because He says—

"*Gūḍhavrataḥ.*" 2.

[The sādhaka should keep his 'Vratas' (religious duties) concealed.]

Here 'gūḍha' means secret, not disclosed. 'Vrata' means the group of religious exercises, *viz.*, bath, laughter, etc., to be done in a temple. Why ? Because this Brāhmaṇa practises it in a natural form so that the idea of its being a religious exercise does not arise in the people's mind; so he is a man of hidden vratas. The question is—the idea of its hidden character is (already) secured by the states of the unmanifested and of the Preta (prescribed before) and so it is a case of repetition. The answer is—it is not a repetition because it has a different meaning. There only the mode of stay is concealed. But here bath, laughter, etc., are concealed. Moreover, there the mark of living unmanifested is established but here the advice for concealing while the sādhanā is being done. Nor are the states of an unmanifested or of a Preta the marks of vidyā. And therefore, not a repetition. So for the advice of being a man of hidden rituals and for the condemnation of the place, previously pointed out, the Sādhaka should live in a place (cremation ground). And the duties of bath, laughter, etc., must be done secretly. Thus the Vidyā becomes hidden. 2.

Now is 'Vrata' the only mark of vidyā to be concealed ? Or is there anything else ? The answer is—there is. Because He says—

"*Gūḍha-pavitra-vāṇiḥ.*" 3.

[He should have his pure expressions concealed.]

Here 'gūḍhā' means concealed, secret and not disclosed.

'Pavitrā' means the good Sanskrit expressions, made for worship and not the opposite. That (expression) is to be hidden. Why so ? Because it is said—The expression is for indicating praises of one's caste, knowledge and penance. As the particular bird 'Kurara' indicates the autumn. As it has been said—

"Kurara indicates the autumn, the cuckoo the spring, the peacock the rainy season and pure expression (mantra in sanskrit) the Brāhmaṇa."

And—As the distinct light illuminating all things indicates the sun, so the expression of a man, when pronounced speaks of his learning. So vāc is meant for praising one's caste, knowledge, and penance. When one is praised, one meets with the want of loss of merit and of increase of sins, both of which have end, etc. Hence it is said—One should be of hidden and pure expressions. 3.

Now are the only two, (vratam) religious duty and expressions to be concealed here ? Or is there anything else ? The answer is—there is. Because He says—

"*Sarvāṇi dvārāṇi pidhāya.*" 4.

[Hiding all doors.]

Here the word 'sarva' should be taken to mean all sorts of means (doors). Krāthana etc., are the means (doors) of spiritual success. Why are they called the doors ? They are the doors because they are the causes of gain of virtue and of loss of vice. The plural number in 'dvāra' shows that they are like the sense-organs, the instruments of knowledge. 'Pidhāya' implies that it (covering or hiding of these doors) should be exercised in the initial stage of spiritual life. Why ? The doors get hidden (closed) when they are practised well by the false show in order of arrangement, after due consideration of the state of existence, time, space, actions and their application and other ends. 4.

Now—by which way can those be hidden ? So it is said—

"Buddhyā." 5.

[By one's intellect.]

Because like covering the ear, the organ of hearing, God, the omniscient Being speaks of the hiding (of the doors) of this (sādhaka) by intellect, as favoured by learning in the application of right knowledge, so the term 'buddhi' should be taken in the sense of instrumentality, but not in that of knowledge. How is it known ? Because "buddhyā" is used in the third case-ending. Like bath by ashes. It is not the title of knowledge. It means that intellect, known as vijñāna (the instrument of knowing) and not as knowledge. How is it known ? Before the dawn of knowledge the man is unconscious and how can he be made conscious because he is ignorant ? Hence here the triad is thought of, the concealer, concealment and the concealed. There the sādhaka is the concealer. His intellect, favoured with learning is the means of concealment and the vrata, the expression and the means like krāthana etc., are the things to be concealed. Because "buddhi" alone has its gradual functioning, it is used here. Other sense-organs are not used only because they have no agency. It implies that they are also hidden.

Here ends the section on vidyā (learning) and jñāna (knowledge).

Now here are the two modes of existence, of the unmanifested and Preta alone to be done ? Or by concealing speech etc., what should the sādhaka do ? It is said—

"Unmattavad—eko vichareta loke." 6.

[One should wander like a lunatic among the people at large.]

Here one should make a false exercise of one's internal organs and external ones like ears etc., knowingly, where there is no object, the object is taken.

Here five types of madness are spoken of, they are caused by wind, bile and cough, the fourth is due to the collection of the three and the fifth is due to hard hit. Thus there being

many evils, that which is the collection of wind, bile and cough is the great evil. Thus the sādhanā should be exercised. There if anybody asks him for gaining knowledge, or for showing kindness or favour, he should prevent him saying, "come in at leisure". Then entering by the door if anybody says with a hostile attitude or otherwise, 'who are you', then he should be told, "I am Maheśvara, I am Kārtikeya, this man has done me the greatest trouble and then he has been touched by me with an intention of killing and not for enjoying with sense-objects." Then he leaves (the place) and in this way for creating delusion among the people who come to test it has been prescribed—"like a lunatic etc." The false exercise of the functioning of his internal organs like that of a little mad man or of a Preta is taken. By 'eka' we are to think of one only without carrying anybody else. It means one and separated from the other and without any companion. Now what should he do alone ?

The answer is—he should wander. Because He says—"Vichareta". Here 'vi' means extension. 'Chara' implies acquisition and acquisition of virtue. 'Īta' is in the sense of command and appointment. It means—he should wander over an extensive area, as a matter of appointment and in a peculiar manner. Now where should he wander ? The answer is—among the people. The term 'loka' is used to mean the people belonging to three castes and stages of life, but not the world of Brahma etc. Why ? It is not possible (to wander so) among the best. 'Loke' implies proximity to people. It means that he should wander among or before the eyes of the people belonging to the higher castes. 6.

Now the question is—with what means of livelihood he should wander among the people ? Should he eat everything ? The answer is—no. Because He says—

"Kṛtānnam-utsṛṣṭam-upādadīta." 7.

Here as the term 'kṛta' is taken, things which are not prepared, seeds, stems and fruits, etc., are prohibited. 'Kṛtam' means that food which is prepared by the process of separa-

tion and is a plant-product (like rice, flour, etc.), which is offered (by people out of their sweet will) and whatever is gained according to the injunction and it should be eaten. Here because 'kṛta' is taken, 'akṛta' (not prepared) is prohibited and for the prohibition of the meal which is not prepared, the entire act of injury should be noted as prohibited in the scripture. Now what is denoted by the term 'kṛtam'—is it a pot prepared by intelligence etc. ? So it is said—no. Because He teaches 'annam'. There by the mention of 'annam', the thing other than food is prohibited. And that is of two kinds—"Indrābhiṣiktam" and 'Indriyābhiṣiktam. There "Indrābhiṣiktam" means paddy, barley, etc., But 'Indriyābhiṣiktam" means meat. That (food) is of five kinds, edible, masticatory, fit to be licked, drinkable, and fit to be sucked in. And that is of six sorts of taste, sweet, sour, saltist, bitter, pungent and astringent. The question is—wherefrom should that food be acquired ? The answer is—that is offered. Here by the term 'utsṛṣṭa' whatever is gained by begging is prohibited. Why ? Because to avoid the offences committed by means of slaughter-houses (five according to Manu, III. 68 – the hearth, the grinding stone, the broom, the pestle and mortar and the water-vessel) etc. and because the acceptance of something stolen causes demerit (?).[1] And that food which is offered is of three kinds, *viz.*, nisṛṣṭam, visṛṣṭam and atisṛṣṭam. There 'nisṛṣṭam' means that food or drink which is given on some occasion (like marriage or eclipse etc.), 'visṛṣṭam' means that food which is offered for the good of the cows and brāhmaṇas. "Atisṛṣṭam" is that food which is offered for other reasons. If anybody gives for kindness or compassion, that food also must be accepted. Now what should this sādhaka do ? The answer is—he should eat it. Because He teaches—"upādadīta". Here 'upa' means acknowledgement. It means the acceptance by one who is

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1 "Na-steya" should be read as 'steya'. 'Na' should be elided here.

engaged in such a religious duty which brings untold insults to him. "Ādadita" is in the sense of eating and taking. Such is the meaning of the sūtra intended here. So it is said—

Death gathers that very man whose desires know no satisfaction and takes him away as a tiger takes away the beast. And also in the sense of eating, he should not eat like a calf taking the grains (without any restriction ?). So he should eat (the food). 'Īta' is in the sense of a command and of an appointment. So he should eat what is offered and gained according to the injunction. It means that he should not earn his livelihood by any other process, contrary to the law. 7.

Now what fruits are realised by him who lives by hiding the religious duties (vratas) as the right application of the spiritual means and by eating food, offered ? Or is there any end of the chapter of insult (in his life) or not ? The answer is—yes, there is. Because He teaches—

"Unmatto mūḍho ityevaṃ manyante itare janāḥ." 8.

[Other people think that this (sādhaka) is a lunatic and ignorant.]

Here he himself is a lunatic. Its etymology is mentioned before. 'Mūḍha'-muhu means want of knowledge. It means people say that he is an unmanifested being, he is a preta, he is a lunatic, he is ignorant and dull. 'Iti'—is used to mean the end of the section, because it makes an analysis of meanings. Thus because existence, time, locality, action, application, concealment of motive, the purpose of residence and all penances are explained. 'Evam' means 'relative to the past' (actions). 'Manyante' means ascertainment. By the term 'itara' is meant all, engaged in sense-control, belonging to the stages of a householder, a student, a hermit, an ascetic and pāṣaṇḍī, "Janāḥ"—'janī' means birth. "Janāḥ" means the people belonging to castes and stages of life. And it has been said—

"O man, one man is produced by another, you give birth

to a man. You do not mourn for your relatives and you should not do so.'' Thus the speakers say—this is the meaning.

Here ends this main section of the practice of insult.

Now what is the merit of one's right application of the spiritual means by hiding the vratas and of one's eating what is offered ? Knowing which merit the laws for the life of the unmanifested, of the Preta and of the lunatic are to be practised ? So it is said—knowing that merit we shall say. Moreover, God said this aphorism considering, we shall answer after realising the matter lying in the heart of the student without any doubt before he makes the statement of this fact after observation that this course of actions like the life of an unmanifested, a Preta and a lunatic, etc., is contrary to the duty of a Brāhmaṇa.

''*Asanmāno hi yantrāṇām sarveṣām-uttamaḥ smṛtaḥ.*'' 9.

[Abandonment of pride is mentioned as the best of all actions (by Maheśvara).]

Here 'a' is in the negation of conceit. Here conceit is of two kinds—for caste and for the life of a householder. There conceit for caste is that '1 am a Brahmin'. The first conceit is due to the superiority of the caste in the shape of '1 am a Brāhmaṇa', because a Brāhmaṇa is worshipful, he is in an exalted position as he can go to the higher plane of existence, he is a guru in the sense that he can teach even three castes, he can perform sacrifices and he is the cause of the maintenance of three worlds. And also because the brāhmaṇa-householders are adorable and their pride for that. And these two senses of pride are prohibited by the sūtra 'Avyaktaliṅgī' (3.1). And—''wealth, kindred, fame,[2] (the due performance of) rites and fifthly sacred learning are titles to respect but each later-named (cause) is more weighty (than the preceding ones).'' And these are all forbidden by the sūtras—enjoining a single garment, the life of a Preta and that of the hidden

2 "vayaḥ"—the reading of Manu, II. 136.

rites (1.10; 3.11 and 4.2) and so no pride should be taken to. 'San' is in the sense of praise and existence. And it is qualified by the section of the 'asanmāna-chari', mentioned before (?). This term 'hi' means the best quality. The sacrifices like agniṣṭoma etc. and the vow of fast for the month etc., are the causes of purification and prosperity of the householders and others. And why "Yantrāni" ? Yantra means actions etc. Because the people without actions attain ignoble position and so yantra means actions. Yantrāṇām is in the plural of the sixth case-ending. Now (mūḍha etc. ?) doubt arises for the use of the plural number. Then among what actions ? It is said—among all. Here "sarveṣām" means all without excluding anything. 'Sarveṣām' is in the plural of the sixth case-ending. Now as the sixth case-ending is related with a desired word, there is a doubt. Do they possess the quality of causes ? So it is said—the best. Here it is the best because its best quality lies in the best purification, the renunciation and in the concept of receiving (merits of others). And it is mentioned—the synonyms of Śreṣtha are 'vareṇya', 'sattama', 'mukhya', 'variṣṭha', 'uttama', 'aparārdha' and 'svartha'. Śreṣtha—is here mentioned as 'uttama'. Now the question is —where is it established that absence of pride is the best of all actions ? The answer is—here. Because He says—"Smṛtaḥ". Here 'smṛtaḥ' means 'mentioned'. It means that it is said, mentioned and described by Maheśvara. Why is it specialised ? Because it is said by the omniscient and it is uncontradicted. The words of those who have realised truth are never proved false. 9.

Now when the state of the best in this order is explained, who is the first to get purified ? Or who practised this law ? Or by practising what fruit did he get ? That should be stated for our confidence. So it is said—

"*Indrovā agre Asureṣu Pāśupatamacharat.*" 10.

[Or Indra practised first the Pāśupata code among the Asuras.]

Here Indra is the king of gods. How known ? Because

of the aphorism stating the practice among the Asuras. And this Indra was the Brahmin and the best. Because the Brāhmaṇa has been prescribed and the Śūdra has been prohibited in the sūtra (4. 20). 'Idi' is the root in the sense of the highest excellence. Indra was the best of that. Indra was the best. He was the best among the gods, gandharvas, rākṣasas, the manes and piśācha-s and the like but not among Brahmā and others. But Indra was the best among the denizens of heaven by excellence, learning and supremacy. The word 'vā' means possibility. This law was also practised by the chiefs of gods. Nay what to speak of the mere men like you ? So this end may be achieved. Now when practised ? It is said—in the past. Here the term 'agre' means the past age. Before its relation with Kuśika and Īśāna.[3] It was first practised by the gods. It means in the periods of Kṛta, Tretā, Dvāpara, etc. Now among whom was it practised ? The answer is—among the Asuras. Here Asuras are those other than gods and connected with theft. Or the sons of Prajāpati were known as Asuras because they stole others' lives. 'Asureṣu' means existence in proximity. Near the Asuras, by their side and before their eyes. Now what is that (code of practice)? The answer is—Pāśupata. 'Pāśupata' means here that which is told by Paśupati, accepted by Him and it is treated with Paśupati as the nucleus. Or because Paśupati is thought of in this. Or because it leads (the sādhaka) to Paśupati. By 'Pāśupatam' is taken all the complete code. Why ? Because the order of 'Avyakta etc.' is preceded by the mark of 'vyakta', *i.e.*, manifested. So this entire code was practised by Indra, desirous of the attainment of the end of sorrow for purification and prosperity. Because there is enough of dharma in gods, it was practised on earth. 'Acharat' is in the past tense, (Indra) practised it in the past. 10.

Now by Indra, practising among the Asuras, what fruit was received ? So it is said—

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3 Kuśika is the 10th Guru and Īśāna the 6th Guru.

"Sa teṣām-iṣṭāpūṛtam-ādatta." 11.

[He received a good action, done wish or without maṇtras from them.]

'Sa' means here 'Indra'. 'Teṣam' indicates the Asuras. 'Iṣṭāpūrtam' is a dvandva compound joining two—'iṣṭa' and 'pūrta'. There "iṣṭa" means that good action done in the shape of giving and offering oblation with prayers etc. according to the injunction along with the (mantras) hymns and 'Pūrtam' means that, done without the aid of the hymns. 11.

By which means Indra took from the Asuras ?—He says—

"Māyayā sukṛtayā samavindata." 12.

[He received by false means, done well.]

Māyā is the technical term, applied to that false presentation when one gets censured for the application of Krāthana, (snoring) and spandana (trembling) etc., in such a way that the word of abuse and complaint is pronounced that this man is sleeping, is attacked with rheumatism, is a doer of evil, is a doer of wrong and talks non-sense. And this complaint is both mental and physical. Māyayā is in the third case-ending. 'Su' in 'Sukṛtayā' means praise. By 'Sukṛtayā' meaning applied in a right way is indicated the importance of the spiritual process of the aspirant. 'Avindata' is in the sense of 'receiving' and 'importance'. He received their 'iṣṭa' and 'pūrta'. As it is said—

"He who is roused to anger, should not be angry. Anger itself tolerates, He gives them demerit and receives his merit." 12.

Now—Indra is the best. When it is said that he received their iṣṭa and pūrta, with relation to others, his faculty was made devoid of merits. Then is there anything which is his own or not ? The answer is—there is. Because He says—

"Nindā hyeṣānindā tasmāt." 13.

[Because this insult amounts to absence of insult.]

Here 'nindā' means insult, assault, etc.

It means censure. 'Hi' is in the imposition of the sense of the highest degree of censure. It is understood in context of 'uttama'. 'Eṣā' is related to the thing already referred to. It means that nindā means insult, assault and abuses etc. 'A' in 'Anindā, is in the negation of being censured. Anindā is other than censure. Here the word 'tasmāt' requires its connection with the antecedent and the consequent. There with reference to the antecedent the entire censure is for the praise of the section (?). Because the conduct of pridelessness which led even Indra to purification and prosperity was made an act of merit by God for reasons of His own self and of others. Now the doubt is due to the fact that there is no necessity for a word to complete the sense of the injunction, things are explained in the process as they are described (?). 13.

Knowing the merit of censure as being not censured (*i.e.*, praised) what should the sādhaka do? So it is said—

"*Nindyamāna-ś-charet.*" 14.

[He should wander as being censured.]

Here 'censure' is mentioned before. The term 'nindyamāna' is in the present tense of the act of censuring. 'Charet' implies acquisition. It is in the sense of the acquisition of merit and of an appointment. And because the point of doubt is separate, the term 'chari' is to be taken not as a repetition. 14.

Here ends this secondary section on the conduct of the path of censure.

Now having said 'one should wander being censured' what is realised by one practising the first law ? When realised how is he called ? So it is said –

"*Anindita karmā.*" 15.

[He is a man of an act of praise.]

Here it is understood from the relation with the stage after practice that the merit in the shape of this act of praise itself is achieved by him who practises a life of censure. Hence it means that he becomes a man of praiseworthy acts. 15.

Now where is it established that he who practises a life of censure achieves an act of praise ? So it is said—here. Because He teaches—

"Sarva-viśiṣṭo' yaṃ panthāḥ." 16.

[This is the best of all paths.]

Here 'ayam' refers to perception. As for example, this man. 16.

He who is engaged in the practices, as connected with conduct according to the code achieves an act of merit—thus says God—

"Satpathaḥ." 17.

[This is a good path.]

Why ? Because it has the power to lead one to the proximity of Rudra. It is not defective because it leads one to the stage of non-return (emancipation). So because it is prescribed by the omniscient and it is not falsified it is a good path. 17.

Now are there no other paths ? It is said—there are. But—

"Ku-pathā-s-tvanye." 18.

[Others are bad paths.]

Here 'Ku' is used to mean censure. How ? It is understood by the use of the word 'Ku'. Like a bad man. The paths mean the ways of behavior, that is, the means. 'Tu'-term is in the sense of superiority (of good paths) for (their capacity to achieve) non-return (union). 'Anye' means the paths of the house-holders, the students, the hermits, the ascetics and the Pāṣandins. These are bad paths. 18.

No. The question is—this itself is a good path and others are bad, where is it established ? Or where lies its quality of a good path ? Or what is the state of a bad path lying in others ? The answer is—here. Because He teaches—

"Anena Vidhinā Rudra-samīpaṃ gatvā." 19.

[Going to the proximity of Rudra by this behavior.]

Here 'anena' denotes the sense of independence. 'Vidhinā' means the processes like bath by ashes and snoring. Vidhinā

is in the third case-ending. 'Rudra' means Kāla. The quality of Rudra is stated before. 'Samīpam' is a process of union (yoga). How known ? Because it is stated immediately after Vidhi (rule for conduct). Because it is a matter of Vidhi (conduct), after realising the separation between the individual and God, due to the jurisdiction of their respective spheres (the sādhaka), by the practice of behavior, which he realised by knowledge becomes engaged in study and meditation etc., gets purified and stands in promixity (to Rudra). 'Gatiḥ' means the attainment of the (pure) mind. 'Tvā' means the completion of the act of behavior. 19.

Now, for whom this practice of rules of conduct and going to the proximity is advised ? The answer is—it is not for all like the meritorious act of going to places of pilgrimage. But like the sacred sacrament of the Brāhmaṇa alone. Because He says—

"Na Kaśchid Brāhmaṇaḥ punarāvartate." 20.

[No Brāhmaṇa returns to the world.]

Here 'na' is for the prohibition of the importance of other conducts. 'Kaśchid' means a house-holder and others. Because the mere place is found to have its peculiarity, the word 'Kaśchit' refers to the Brāhmaṇas alone. No brāhmaṇa, a house-holder or a student or a hermit or an ascetic, reading one veda or two vedas or three vedas or four vedas, or confined only to the Gāyatrī (ṛc), who gets to the proximity of Rudra by this conduct, does return to the cycle of saṃsāra. The term 'brāhmaṇa', used here is for restriction to brahmanhood, he is the brāhmaṇa alone and nobody else. The term 'brāhmaṇa' is confined to the knower of self. Why ? Because a brāhmaṇa is due to birth for one's advancement in dharma, due to one's sacraments and also to vedic learning. The word 'punaḥ' is in the sense of prohibition of non-return. As one goes (gains) by the particular knowledge[4] (of the Sāṅkhya-

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4 Here the knowledge, gained by the Sāṅkhya-yoga process is insinuated at as being futile by the author, the disciple of the Pāśupata school.

yoga etc. ?) etc., acquired before and returns (to the world) again and again, so one who goes to the proximity of Rudra by this (practice of) conduct does not return even once. That means—he does not return, again and again, by any means.

'Āṅ' means the limit of the injunctions of one's own scripture, it is in the sense of inclusion. And those whose ignorance, sins, etc., are not removed by this practice of conduct (vidhi) are exhausted and they return to the world again and again. They are not united (with God). And it means that they are not reborn[5].

Thus after finishing the chapter it is proper to say—

"*Atredaṃ Brahma japet.*" 21.

Its meaning is mentioned before, 21.

Now what is that Brahman ? So it is said—The sādhaka, after realising oneness of God who has been mentioned as having the nature of the cause etc., begins the process of attaining Him—

"*Tat-puruṣāya*[6] *vidmahe.*" 22.

[We wish to know that Puruṣa.]

Here 'Tat' means that which has been previously referred to as the Kāraṇa (cause) and the many [vahu, nānā]. Puruṣa is called so because He pervades and presides over all bodies and senses. Pauruṣyam is due to His existence in many forms. Aghora and others are His forms. "Tat-puruṣāya" is in

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5 Seems some words are missing here, which, if discovered would explain the anomaly. Here both the types of success and failure of this pāśupata vidhi are referred to. The vidhi is successful when the Brāhmaṇa, reaching Rudra does no longer return. But the case of failure is not explained here and its explanation may be had in the missing portion.

6 Pūraṇam is the quality of pervading, and presiding over all effects beginning with vidyā.

Pauruṣyam is the power of making innumerable bodies and senses etc. at one's sweet will.

These two constitute 'the Puruṣatva' of God.

G. K. Vyākhyā, p. 11.

the fourth case-ending. As in 'grāmāya' which means he goes to the village, being desirous of knowing the news (of the village), so in 'Puruṣāya', he wishes to go to Puruṣa to know His essence. Vid is in knowing.

'Vidmahe' means we wish to know and to realise. 22.

Now because there are many 'Puruṣas', so doubt arises. Then to which Puruṣa ? So it is said—

"*Mahādevāya dhīmahi.*" 23.

[We shall meditate upon or merge in Mahādeva.]

Here the quality of Mahādeva is previously stated. Mahādevāya is in the fourth case-ending. Dhīmahi—dhīṅ means embracing. We shall meditate upon or merge in, that means —we shall be united with the powers of knowledge and of action. Here "dhī" is equivalent to the power of knowledge, it is the power of knowledge by which he realises the essence of all things. "Mahi" is equivalent to the power of action. It is the power of action by which he becomes capable of practising the yoga of conduct (yoga-vidhi). 23.

Now these two powers of knowledge and action does the sādhaka gain by his own power ? Or by the other's power or by the powers of both. So it is said—by the other's power. Because He says—

"*Tan-no Rudraḥ prachodayāt.*" 24.

[Let Rudra unite us with that.]

'Tat' means the powers of knowledge and action. 'No' is for the cause of the self, that means—our. 'Rudra' is in the sense of the cause. The quality of Rudra is stated previously. 'Pra' is in the sense of the first action. 'Chuda' is in arousing (prompting). Chodana is the conjunction with the powers of knowledge and action. 'Yād' means the desire to gain. It means "Please unite me with". The Āchāryas say that chodana is that union with the powers of knowledge and action which is possible in the paśu-s through the will of Rudra.

Here ends thus the fourth chapter of the Pañchārtha-bhāṣya, made by Bhagavan Kauṇḍinya along with the Brahman with all its texts and meanings.

CHAPTER V

ASAṄGA-YOGĪ AND HIS RELATIONS

Now we shall explain the fifth chapter as a matter of course pointing out the relation. Because it is said—'Asaṅga-yogī' is the beginning of the fifth chapter. Now we shall explain after establishing its relation with the four chapters. Now doubt is due to four kinds of relation. Here the relation is of four types, *viz.*, relations between the aphorisms, the sections and the chapters and the remote relation. As it is said—

"There are three kinds of relation with the aphorism, the section and the chapter. And the distant relation with the antecedent is desired as the concluding part of the subject."

Thus because the relation is of four varieties, hence our doubt is—what is this relation ? So it is said—This is the relation not with the Sūtra and the section and it is not a remote relation but it is the relation with the chapter. Now, if so, please mention the subject as the concluding part of which this is related. As the concluding part of Yoga. Now what is the concluding part of the subject of Yoga ? Or what is definitely fixed to be related as the concluding part ? The answer is—In the previous four chapters God's oneness as the cause and as the effect in the shape of many and separate things is not mentioned. This we shall explain. There the aspect of the cause is mentioned as—Patih, San, Ādyaḥ and Ajātaḥ and Bhavodbhavaḥ (1. 38, 40 & 44). His diversity is mentioned as "Vāmaḥ, Devaḥ, Jyeṣṭhaḥ, Rudraḥ, Kāmī, Śaṅkara, Kālaḥ, Kalavikaraṇaḥ, Valapramathanaḥ, Sarvabhūtadamanaḥ, Mano'manaḥ and others. His variety is mentioned as Aghora, Ghora and Ghoratara (3. 21-22). Thus oneness of God as the cause and the diversity and variety will be explained. We shall point out the essence of the process by which one should be united with Maheśvara. And it is said—

'Sacrifice should be performed in two ways.' (2. 9). Now in which sort of Maheśvara the double method of sacrificing is to be applied ? So it is said—we shall explain the particular nature of Maheśvara to whom sacrifices should be done in two ways, how one should keep himself with God with devotion, one's constant concentration, study, meditation, remembrance, union and the placing of mind. We shall explain in such a way that this Ātman (individual), possessed of defects etc., becomes purified and united. We shall explain the characteristic of Yoga (union) with Him, the distinction between the yoga of concentration and that of actions and the method of maintenance and the practices for residence. And the concentration of mind of one who has reached the proximity (of God) will be noted. Thus the fifth chapter is related with these residues of the subject of discussion. Because He says—

"*Asaṅgaḥ.*" 1.

[The Yukta Sādhaka should be completely detached from all objects.]

Here 'a' is in the sense of detachment. Here 'Saṅga' means the interest of the individual in the objects. Because of impiety born of interest in the objects when this individual drops from study and meditation etc. The man, attached to objects is, like a wild elephant, characterised with the function of hearing and seeing specimens in three periods of time (?) The state of detachment is also withdrawal from thoughts of the objects, present, past and future like that of a mendicant. Thus detachment means emotional attachment to Maheśvara. 1.

Now is detachment the only sign of the Yukta, *i.e.*, one who has concentrated his mind on Maheśvara, or *i.e.*, there any other ? The answer is—because He says—

"*Yogī.*" 2.

[One who has united himself with Maheśvara.]

Here 'Yoga' means a steady union of the soul with God.

And it has been said—"This is the characteristic of the Yukta that he is not aroused (disturbed) by the sounds of

conch-shells, drums and of many sorts of songs and musical instruments.'' 2.

Now are these two characteristics only of the Yukta ? No. Because He says—

''Nityātmā.'' 3.

[He has constantly (or eternally) united his soul (with Maheśvara).]

Here the character of the temporary is negatived by the use of 'nityatva' (the eternal character) as an adjective. Though the individual (puruṣa) and God are all-pervading,[1] the character of the eternal means (here) the continuous and steady concentration on the object (Maheśvara) of the self on which are reflected (through buddhi) the shapes[2] of the objects,

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1 The Pāśūpatas think that both Maheśvara as the cause and the kāryas (individuals etc.) are eternal and all-pervasive. Hence though both the Sādhaka and God are eternal and all-pervading, suggesting thereby that they are not separated from each other and thence there is no necessity of any union between them, yet the process of yaga is taught in this scripture and this leads the individual to eternal union with Paśupati (Sāyujya).

2 In the Sāṅkhya-yoga system the individual self (Jīva) is regarded as the free spirit associated with the gross body, and more closely related to a subtle body constituted by the senses, the manas, the ego and the intellect. The self is, in its own nature, pure consciousness, free from the limitations of the body and the fluctuations of tbe mind. But in its ignorance it confuses itself with mind. When the chitta is related to any object through manas, it assumes the form of that object. The self knows the objects of the world through the modifications of the chitta. Although the self really undergoes no change, it appears to change because of its reflection in the changing states of chitta. When the chitta is modified into any kind of vṛtti or cognitive mental state, the self is reflected on it and is apt to appropriate it as a state of itself. Vṛtti is also explained in the Vedānta-paribhāṣa : "Yathā taḍāgodakaṃ chhidrānnirgatya kulyātmanā kedārān praviśya chatuṣkoṇādyākāraṃ bhavati, tathā taijasam-antaḥkaraṇam-api chakṣurādidvārā nirgatya ghaṭādiviṣaya-deśaṃ gatvā ghaṭādi-viṣayākāreṇa pariṇamate. Sa eva pariṇāma vṛtti-r-uchyate."

taken in by the senses through the medium of mind,[3] like (the contact of) the tree and the vulture. This (eternal contact) being done, one is said to be eternal, being united with Maheśvara. 'Ātmā' here means the individual soul (kṣetrajña). How is it known ? Because the concentration of mind has been advised for Yoga, learning and practice of good conduct are prescribed and because it is possible only for the sentient being to be detached and Yogi and to be united with Ātman, to be unborn and to be friendly, etc., these are not possible in insentient beings like Kārya, Karaṇa and Pradhāna (Prakṛti). The word 'Ātman' is in the sense of that sentient being. And why is it called Ātmā ? Ātmā is called so because it pervades. Ātmā is called so because it makes the objects known by pervading all Kāryas and Karaṇas. And it is said—

"Ātmā is designated so because it receives and takes in itself the objects again and again and it exists always." And He is the agent of hearing, touching, seeing, testing, smelling, thinking, speaking and understanding, etc.

And it has been said—"The soul (puruṣa) is a conscious being, the enjoyer, the knower of the body and its senses and the embodiment of matter (pudgala); the smallest matter (atom), one who knows everything, the death-less, the witness and the Jivātmā (the individual soul) and the highest being, all pervader." That self can be known by the marks like pleasure and pain, desire, jealousy, efforts and consciousness, etc. 3.

Now are these the three characteristics only of the yukta ? No. Because He says—

"Aja." 4.

[He is unborn.]

Here 'Aja' means the negation of the rise of any other object. Here by any other object are meant sound, touch,

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3 The tree and the vulture are two different things. The vulture sits on the tree and so long as it remains there, it is united with the tree. The individual gets united with Maheśvara when he concentrates on him and gets eternally associated him.

form, taste, smell, study, meditation and remembrance, etc. 'Aja' means that he is not born in them.

Now are there only these four characteristics of the Yukta ? No. Because He says—

"Maitra." 5.

[He is friendly.]

Here 'maitra' is in the sense of equanimity. As for example, the Sun is friendly. He who has concentrated his attention on Maheśvara who exists in all beings, who is free from desire and jealousy and who is not inclined is called Maitra. Hence only he who is expert in doing duties (practices) is born with the idea of detachment or as soon as he has concentrated his mind (on Maheśvara) he is born so. 5.

Now the question is—how is it understood that a sādhaka, doing his duties well and immediately after concentrating his attention on Maheśvara is born with the idea of detachment ? The answer is—it is understood. Because He says—

"Abhijāyate." 6.

[He is born, with special qualifications.]

Here 'abhi' is used as an adjective. What is its attribute ? It is said—this is the peculiarity that he is born with the idea of detachment etc., though he was full of attachment, he was not a yogī, his soul was not permanently placed (on Maheśvara), he was not unborn and he was not friendly. Jāyate—jani means to appear or to be born. So having done his duties well and immediately after paying his attention on Maheśvara he is born simultaneously with the qualities of detachment etc. It means—he becomes like one, uncontrollable etc. (1. 28). 6.

Now what is the means of the idea of detachment etc., with which he is born ? It is said—

"Indriyāṇām-abhijayāt." 7.

Here the state of being conquered is conquest. By that conquest the state of detachment comes into being. Here the senses which are powerful because they receive (objects)

are thirteen instruments beginning with buddhi and ending with speech. It means—"because of the conquest of these". Now how are buddhi etc. established ? So it is said—because they are established facts. Here as mind and intellect are intended for covering and placing, they are established like pots and pictures. Likewise for advice to others and for differentiation between oneself and others, and for different attitudes like 'I am a god', 'I am a man', "ahaṃkāra" (egoism) is established. So mind inclines, one is possessed of the speed of mind and one is 'Mano'mana (within and outside the range of mind)—by all these the separate functions of resolution and option are established. Thus the inner organ having the functions in three periods of time, past, present and future, of the puruṣa (individual) is explained. So of the senses of knowledge the ear is explained. Because of the injunction of abuses made by others (3. 7) the ear-organ is established to be placed in two places, in the higher position on the two sides of the body on the face and capable of manifesting sound on all sides. So because of the advice for performing the highest austerity (2. 16) skin, lying as pervading the body both inward and outward and capable of manifesting the sensation of touch is established. Likewise for prohibition of seeing urine and ordure (1. 12) and for prescription of prepared meals etc., (4. 7) the eye, placed on the face on the high position on two sides, two in number and capable of manifesting pots and forms etc., is established. So for prescription of meat and salt (5. 16) tongue, placed in the muscle of the face and capable of creating knowledge of taste is established. In the same way for the injunction of breath-control (1. 16) nose placed high, two in number on two sides of the face and capable of taking smell is established. The organs of perception are those through the natural functions of which the self receives knowledge. So are the organs of action. Because of the advice for limping (3. 14) and for wandering (4. 6) the organ of feet, placed in the low position, two in number and capable of going is established. Likewise for the prescription of prohibition of seeing urine

and ordure (1. 12) the organ of anus, placed in the private part of the body and capable of clearing excretion is established. So for the prohibition of woman (1. 13) the sex-organ, placed in the private part, hidden by three folds on the belly and capable of creating joy is established. In the same way for advice of doing additional duties (of joint action of Krāthana etc.)—(3. 16) the organ of hands, placed high, two in number on both sides of the body in the interior of the arms and capable of taking is established. So for the injunction of talking non-sense (3. 17) the organ of speech, placed in the positions of the mouth like palate, tongue etc., and capable of generating speech is established. Here by the functions of these vikāra-s, *i.e.*, the organs of action the generation of action is imposed on the self and so they are the organs of action. Thus these thirteen instruments or organs are explained in accordance with the aphorism. Why ? By the term 'indriyānām' (here), the generality (of senses) has been taken and it has been rejected as in Vikaraṇa (*i.e.*, God conceived as one without any senses). 'Indriyānām' is in the plural of the sixth case-ending. It has been said—"Indriya is called so because of its function of giving, taking, excreting, enjoying, going, hinting and oozing. Abhijayāt—here the word 'abhi' is in the sense of complete conquest and controlling. These (senses) should be attacked and controlled. Like breath, desire, anger and the city of Pāṭaliputra. So when the sense-organs are withdrawn from vices and wilfully united with virtues, then they become conquered. So it is said—by the complete conquest and control of senses. The fifth case-ending is to be noted (here) to express the causality of the creation of detachment etc. 7.

Now the question is—elsewhere in the systems of Sāṅkhya, Yoga, etc., those who are united with detachment etc., are emancipated and they get peace. The 'mukta'-s (emancipated) are said to be indescribable. Where is it established that one is emancipated not only but united ? So it is said—here. Because He says—

"Rudraḥ provācha tāvat." 8.

[Rudra said so.]

There 'Rudra' is in the sense of the cause. 'Rudratva' is mentioned before. 'Pra' is in the sense of the purity of speaking. Like a pleased sense-organ. 'Vacha' means a distinct speech. 'Provācha'. Thus what the Sāṅkhya or Yoga describes that persons, united with detachment etc., get emancipation and peace, is an impure, *i.e.*, a wrong philosophy. As the diseased eye sees the moon. It is to be noted that this is a right philosophy that one is simply united but not emancipated. Why ? It is known because it is the statement of the omniscient and it is not inconsistent. It means that it is like this and not otherwise. Moreover, this scripture beginning with 'atha' and ending with 'Śiva' has been told by Rudra and it is the best of all Tantras. So the idea of the highest authority of the cause (Rudra) and the Scripture is ascertained. Here the śloka (here the aphorism) speaks in detail.

Now are these sense-organs conquered simply by their knowledge like Pradhāna (Prakṛti) ?[4] So it is said—no. With (a direct) knowledge and according to the injunctions (of the scriptures) these should be conquered, because God advises sense-control for the mode of life, livelihood, strength and actions (of the Yogī) and that is why for the sense-control the mode of life is being told. Because He says—

"Śūnyāgāra-guhā-vāsī." 9.

[(The yogī) must live in a vacant house or cave.]

Here the Śūnyāgāra means the vacant house. 'Śūnyam' means the lonely. Āgāram means the house. The synonyms of the 'āgāra' are 'gṛha', veśma and sadana. Guhu means to cover. The cave covers or conceals the Sādhaka who enters there. Now if for the similarity in covering the vacant house and a cave are the same, it is said—'agāram' is made of earth,

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4 The Sāṅkhya school teaches us that the knowledge of the discrimination between self (Puruṣa) and not-self (Prakṛti) leads to the end of sorrows.

grass and wood, etc., while the cave means that of a mountain. So they are not the same. As there being pervasiveness there is similarity in respect of consciousness between an individual and God, they differ on the point of omniscience; so considering the defect of want of loneliness in a house (the yogin) should take to a vacant house or a cave, consider the fitness of either and its loneliness and should live, being attentive to its utility after repairing only that much space which he occupies for residence, sitting and lying, etc. He becomes the resident of a cave because he lives there. Like one who lives on the bank. 9.

Now how to know that the sense-organs are conquered ? Or what is the characteristic of those conquered (senses) ? So it is said—

"Devanityaḥ." 10.

Here 'Deva' means God. There when this (yogī) remains constant in God. How ? When he is absorbed in God by study and meditation, stillness reigns supreme. Even in case of a very slight separation (the yogī) gets God without break by virtue of the practice of the Superexcellent Yoga. He should think that he is always with God.

Now what is the mark of constancy in God ? So it is said—the state of one whose senses are controlled. Because He teaches—

"Jitendriyaḥ." 11.

[He has senses conquered.]

Here the quality of getting one's senses conquered means that his senses are capable of abandoning the objects and of being controlled. The senses are previously mentioned as thirteen instruments beginning with "buddhi", *i.e.*, intellect and ending with voice. When these senses are withdrawn from vices and united with virtues at his sweet will and remain like serpents with their teeth of poison uprooted, then he remains constant in God and his senses are conquered. 11.

Now is constancy in God alone the highest Yoga ? It is said no. Because He says—

"Saṇmāsān-nityayuktasya." 12.

[Of one who has constantly united oneself (with God) for six months.]

Or there is another remote relation. Because it is said—

The thing is related with another, though placed far off, if there is a relation of purpose—between them. The thing is not related with others, if their purpose is different, though they are placed adjacent to one another.

Thus here also the relation is remote. Why ? Here it has been mentioned previously—"Vijñānāni chāsya pravartante" (1. 21)—he gains the power of knowledge of distant things and "etai-r-guṇai-r-yuktaḥ"—*i.e.*, he becomes equipped with all these merits (1. 38). What is the limit of time after which all these merits appear to him ? Do they come to the united or disunited, at a time or by degrees, to the Being, immanent or transcendent ? Now this begins to explain all these facts, not explained before. Because He says—of one who has constantly united oneself (with God) for six months. Here six is the number. 'Māsān' indicates time. As men count thirty days make a month, twelve months a year, and twelve fortnights half a year. Six months. Hence in between the sixth and the first months. 'Nitya-yuktasya'—'nityam' means always, without break. Yukta—yoga means union between the individual and God. 'Nitya-yuktasya' is in the sixth case-ending. 12.

Now—what will this yukta (one who has united oneself with God) gain ? So it is said—

"Bhūyiṣṭham Saṃpravartate." 13.

[The merit begins to work (in him) either "mostly" or "by degrees".]

Here 'bhūyiṣṭham' is used in the senses of "gradation" and "mostly". As for example, he gives by degrees, or the sun is mostly, *i.e.*, to a large extent gone. So like the gradation of the piercing of hundred lotus-leaves by the point of a needle the merits like seeing from a remote place etc., begin to work

by grades.[5] 'Sam' means the stage of identification, that means the Sādhaka is so united with God that he becomes transcendent and devoid of any Kalā, Kārya or Karaṇa. 'Pra' denotes the sense of beginning, the first action. By the power (of God) the merits begin to work in the stage after the union of the Sādhaka. Where does it work ? 'Seeing' invisible and 'hearing' inaudible objects. So in between the sixth and first months the merits begin to function by grades in one who is constantly united (with God). How ? By the grace of Maheśvara. While the inauspicious nature ceases to work, by the nature of the auspicious and by the grace (of God) the merits begin to work. The word 'guṇa' means the power of seeing distant things etc. 13.

Now what is the means of livelihood when he should reside in a vacant house or a cave ? So it is said—

"*Bhaikṣyam.*" 14.

[Alms.]

'Bhaikṣya' means collection of alms like that of pigeons. That means whatever is available, eatable or enjoyable while wandering (a-begging) from house to house from the cities and villages. Alms because of the injunction for taking prepared food (4. 7). Bhaikṣya is called so because it removes fear. Because begging is prescribed, things other than alms are prohibited. 14.

Now doubt rises as to the substratum, then where should that alms be taken ? So it is said—in the vessel. Because He says—

"*Pātrāgatam.*" 15.

[That which comes to the vessel.]

Here the vessel is also reputed like alms. Whatever of gourd, wood or cloth is available, should be taken, as required,

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5 Here the lotus-leaves are pierced by the needle, one after another, by degrees but they are pierced so quickly that the gradation is not realised. So the yukta-sādhaka gains the merits like seeing distant things etc., so quickly that though there is a gradation, that gradation remains unnoticed.

by degrees, free from injury and theft, etc. 'Pātrāgatam' means what comes to that vessel.

Now in the stage of the student-life (brahmachārī) honey, meat and salt are to be avoided.[6] So are these, at least honey and meat etc., defective ? It is said—no. Because He says—

"Māṃsam-aduṣyaṃ lavaṇena vā." 16.

[Meat is commendable or with salt.]

There like alms meat is famous. Whatever (meat) of buffaloes or of boars etc., is available, may be commended because of absence of injury and theft etc., or with salt. Here salt is either of the Sindhu (Sea) or of a mountain, etc. and it is famous like meat. Or that alms, mixed with the meat, which is available by the process of begging. "Aduṣyam" means which is not nasty or abominable. 'Vā' is in the sense of the alternative. It means that alms, which is mixed with meat or salt or directly with both, is commendable. 16.

Now what should be done when he does not get alms or he gets not enough ? So it is said—he should remain by drinking water. Because He teaches—

"Āpo vāpi yathākālam-aśnīyad-anupūrvaṣaḥ." 17.

Here 'Āpaḥ' is analysed as 'āṅ āpaḥ'. 'Āṅ' here restricts water to the covered or pure water etc., like the prepared food which is offered (unasked) because it is not distanced by any other word. The first case-ending is to be noted as used in place of the second case-ending. Here 'āpo' is the notable thing of the world, it means water, free from grass, etc. 'Vā' means separation. Alms and water are separate things. The word 'api' means possibility. It is better to live by simply drinking water but one should not earn one's livelihood by any process, not prescribed in the scripture. The word 'yathā' is in the sense of the equal. It is explained that as one should exert in the action of Yoga by the practice of begging, so one should do by drinking. Here time is of two kinds—time when nothing is available and time when something not sufficient is

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6 *Cf.* Manu—2. 177.

available. There that is the time of non-availability when one gets nothing after wandering in the whole of the city or the village. That is the time of availability of insufficient things when one gets alms once or twice, then he should remain even by drinking water. Now living in this way what should he do ? So it is said—he should eat. Because He says—'aśnīyād-anupūrvaśaḥ'. The term 'aśnīyāt' means the restriction that light diet should be used for the performance of Yoga. 'Aśa' means eating. He should eat one after another. 'Anu' means a following action. 'Anupūrvaśaḥ' means 'in relation to the past' and 'in denoting manner'. In accordance with the principle of succession he must enter the village etc., earn alms (by begging) and in the time of non-availability or in that of availability of insufficient things, after that, he should live by drinking water—with this intention God says—"aśnīyād-anupūrvaśaḥ." Here this śloka explains in detail. 17.

Now of one living in a vacant house or a cave and with senses conquered what strength is thought of ? Is it simply sinlessness ? So it is said—no. Because He says—

"Godharmā Mṛgadharmā vā." 18.

[He should practise the life of a cow or a deer.]

Here the cow is known in this world etc., as possessing, like a deer, hoofs, hump, horns and dewlap etc. And the deer also is known in the world etc., like a cow, and is one of black-deer etc. Though these two have many qualities, their common quality is being taken, that is the power of tolerating all contradictory sensations like physical and mental feelings etc. We shall explain it later on. The quality of a cow and a deer is taken for particularising one from the other. The word 'vā' means the alternative. Because of the common character of the actions, like Raudrī and Vahurūpī he should live either with the nature of one or of two. 18.

Now with what strength he reaches the goal ? So it is said—

"Adbhireva śuchi-r-bhavet." 19.

[He should be purified as by the process of washing by water.]

Here 'adbhiḥ' is analysed as 'adbhiḥ āṅ iva'. 'Āpaḥ' and 'jalam' are known to be water, as mentioned earlier. 'Adbhiḥ' is in the third case-ending. 'Āṅ' indicates the practices[7] (like detachment etc.), mentioned before. And it also indicates the power of tolerating the contradictory feelings like that of a cow or a deer. 'Iva' is in the sense of the simile. As the cloths etc., washed by water and mud become purified, so. 19.

Now does one get purified by the strength of the possession of the quality of a cow and a deer ? The answer is—no. Because He says—we shall prescribe the prohibition of the bad qualities of the cow and the deer and the application of their good quality; we shall also prescribe the prohibition of the power of the unsuccessful (yogī) by recommending the power of the successful one. Because He says—

"Siddha-yogī na lipyate karmaṇā pātakena vā." 20.

[The Siddha-yogī (one who has been successful in uniting oneself with God) is not entangled with an action or a sin.]

The 'Asiddha' (one who has not been successful in spiritual life), living in all ways is entangled. Hence 'the yogī is siddha' is the expected form of expression but it is mentioned as 'Siddha-yogī' for easy pronunciation. Here yoga is the union of the individual with God. By this one becomes yogī. 'Siddha' means one who has attained miraculous powers like seeing (distant things) etc He is expert in bringing others to subjection, obsession and protection, etc. 'Na lipyate' means he is not associated with. Now with which he is not entangled ? The answer is—by action. Here it is said—by action. Why ? Because it is done. Karmaṇā is in the third case-ending. He is not entangled, not united with the action which is done by his relation with the desired place, body, sense-organs and their objects. Now it is said that he is not

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7 mātrā means the practices like 'asaṅga' (detachment) etc.

entangled with the good action which is not condemned, but the question remains whether he is entangled with bad actions or not ?

The answer is—no. Because He says—by (pātaka) sins. Here it means that he is not entangled, not united with even that bad action, by sin for which one is related with the undesired place, body, senses and objects and experiences something evil. 'Vā' means the alternative. That means he who is engaged in the task of bringing others to subjection, of obsession and protection etc., is not entangled, not associated with vices or virtues or with both together. Why ? By virtue of the spiritual success. And this unsuccessful Brahmin yogi (who has not attained spiritual success) is entangled, even if he lives the life of a cow or a deer in all respects, cultivating the nature of a cow or a deer. So the bad quality of the cow and the deer should not be accepted. And their good quality, *i e.*, the power of tolerating the contradictory sensations like their physical and mental feelings is being accepted. By this he becomes purified. Now—what is his impurity ? The answer is—by the contradictory sensations which disturb the union (yoga), by reasons of desire, anger, head-ache, etc., by the sensations of cold (and hot) etc., or by others. He is not touched, not united. Why ? Because he has attained power. Here the śloka contains the entire explanation. 20.

Now what rites are to be done by the Siddha-yogī who lives in a vacant house or a cave and who has his senses conquered ? Are these bath, laughter, etc. ? Or snoring, trembling and limping, etc. ? The answer is—no. Because He says—

Ṛcham-iṣṭām-adhīyīta Gāyatrīm-ātmayantritaḥ." 21.

[He should read the desired hymn (ṛch) and the Gāyatrī, after withdrawing himself from all objects.]

Here ṛcham, 'ṛchām' is also a commendable reading. Here ṛchā means Aghorā. How to know ? Among the ṛchs (hymns). This (Aghorā) ṛch is, like Sadyojāta, Tatpuruṣa and Īśāna, an expression, full of flame and spirit. And this

is the desired (ṛc) because it is made full of merits as it is prescribed to be muttered here and there. Because in the preceding and succeeding sūtras it is prescribed to be muttered and to be meditated upon along with the Gāyatrī, and because it makes the end available very quickly, it is the desired ṛch. 'Adhyayana' is the synonym of muttering. Ita is in the sense of command and appointment. It means that he should read it mentally. The question is—should he read only one ṛch ? The answer is—no. Because he says—'Gāyatrīm'. Gāyatrī means (here) the Tatpuruṣā. Its etymology is mentioned before. It means that he should read only mentally. Now—how should he read ? It is said—"Ātma-yantritaḥ". "Ātma-yantraṇam" is the synonym of 'pratyāhāra', *i.e*, withdrawal of one's self from senses. Ātmā means the soul (kṣhetrajña). 'Ātmatva' means his consciousness. He should receive kārya, karaṇa and objects. Ātma-yantraṇa, *i.e*, withdrawal of self is applicable when these three exist. Yantraṇam (withdrawal) means—the self is withdrawn (controlled) when this mind remains united with (absorbed in) Brahman, *i.e.*, the imperishable lines of the words (of the ṛch). Why ? Because of the example of one whose mind is attached to the dance. Why ? Because of the absence of any separation between Self and mind. Similarly the identification of a quality and the possessor of the quality. How ? He who is occupied with offering himself (for the attainment of the desired end) is occupied with withdrawing himself (from the object-world). Like a mendicant. So by the term 'yantraṇam' is meant nothing but this withdrawal (from the senses).

Now because of varieties of Gāyatrī doubt arises here. How is it known whether this ṛch is Aghorā or Tatpuruṣā ? The answer is—it is known. Because He teaches—

"*Raudrīṃ vā vahurūpīṃ vā.*" 22.

[Raudrī or Vahurūpī or both.]

Here 'Raudrī' is known as Tatpuruṣā. Its etymology is mentioned before. 'Vā' is to be noted as used in the sense

of separation between Raudrī and Vahurūpī. Vahurūpī is known as Aghorā. 'Vā' means the alternative. Because of producing the same result. 'Vā' means this or that or both. It means that one should read, while one's self is withdrawn (from the sense-world).

Now what is the goal of one, reading and withdrawing oneself from the objects ? So it is said—

"Ato yogaḥ pravartate." 23.

[Hence begins the work of yoga (union).]

Here 'ataḥ' denotes the sense of the cause. It means that one should read, while withdrawing oneself from the senses. So it means that by this reason, or because of this. Yoga is to be thought of as the union of the individual soul with God. 'Pra' means the first action. The meaning of 'pravartate' is mentioned before. Here the sūtra contains its explanation. 23.

Now the question is—should he stay, while reading the ṛch, simply absorbed in Brahman, the imperishable line of words ? Or is there found any other more subtle way of worship in the shape of meditation, salute and prayer ? The answer is—yes, it is found. Because He says—

"Omkāram-abhidhyāyīta." 24.

[He should practise the meditation of the 'Om' only.]

Here 'Om' is one of the mantras to be muttered inaudibly like Vāmadeva etc. The word 'kāra' is used in the sense of determination. Why ? Because it is said—"He who is constantly absorbed in 'praṇava' (*i.e.*, 'Oṃkāra'), seven Vyāhṛti-s (bhūr, bhuvaḥ, svar, maha, jana, tapaḥ and Satyam) and in the Gāyatrī of three feet is no longer subject to death." So 'Omkāra' is determined to be an object of meditation but not Gāyatrī etc. 'Abhi' denotes the sense of practice. He should concentrate his mind on 'Omkāra'. Dhyai means thinking. Dhyānam means the act of thinking. As it has been said—

"Dhyai amounts to meditation, characterised by thinking and Brahman, characterised as Omkāra is thought of or merged in meditation and so meditation is remembered."

"The man gets his sin destroyed by thinking of the object of meditation for a moment or for half a moment or even in between the acts of breath-control." 'Ita' is in the sense of command and appointment. Omkāra itself is to be meditated upon and nothing else—this is the meaning. 24.

Now—Oṁkāra should be meditated upon. Where is it to be meditated on ? Or in which place it is to be held ? Or what should be done by one, engaged in meditation ? So it is said—

"Hṛdi Kurvīta dhāraṇām." 25.

There 'hṛdi' is the synonym of 'ātman'. Why ? Because of its significant relation with the preceding and the succeeding. That object should be placed in that place with which it is associated. That object itself should be held. Moreover, it is said on the authority of the Veda—

"You are born from each and every limb. You are born from the self. You are the self in the name of the son. May that you live for hundred years." And elsewhere—"Self is born as son, self is the father of self. I shall be the generator of self. He is the greatest self." So 'hṛdayam' means 'self'. "The mind functions in the shape of resolution and doubt, the intellect (buddhi) works in the shape of ascertainment and self knows what is agreeable and what is disagreeable,—these are the three sorts of working of the internal organ." So the people also say—'your heart will know'. What does it mean ? Your self will know. Hence it is known that 'hṛdi' is the synonym of self. 'Hṛdi' implies the physical placing. But here 'Oṁkāra' is to be held and not the self ; but this holding of 'Oṁkāra' in self means that Oṁkāra gets merged in (identified with) the self. 'Pratyāhāra' means the withdrawal of that (yukta)-sādhaka who gets slipped from Oṁkāra and whose intellect undergoes only the modification (in contact with sense-objects), from the sense-objects. He should withdraw and hold it in his self. The constant thinking of Oṁkāra is what is to be held. 'Adhyayanam' means remaining there alone for

a very long period of time. The highest meditation is placing oneself in that act of holding. And the highest yoga I shall describe in 'Sthāpayitvā' (5. 38). Kuṛvīta—Dukṛṅ means 'to do', and the form in the seventh case-ending (of 'kṛṅ') is kurvi. Kurvīta is kurvi plus īta. The act of holding is to be done in the self. 'Īta' means command and appointment. The appointment means (here) that one is prohibited from holding in feet, knees, waist and noses and other places. One should hold in self and nowhere else. 25.

Now what is meant by Oṁkāra—Viṣṇu (the protector of others), Umā and Kumāra (Kārtikeya), or four ardha-mātrā-s ?[8] Or the Samāna-puruṣa (the person of the equal cadre) ? The answer is—no. Because He says—

"Ṛṣi-r-vipro-mahān-eṣaḥ." 26.

[(Oṁkāra is) Ṛṣi or Vipra or Mahān.]

Here 'Ṛṣi' is the name of the Lord. Why Ṛṣi ? 'Ṛṣiḥ' denotes the sense of an action. He is called Ṛṣi because he teaches us the process of an action. And he is the master of all effects (kārya-s), learning (vidyā) etc., and so he is called Ṛṣi. So 'Vipra' is also the name of the Lord. Why Vipra ? Vida means 'to know'. Vipratva means the power of knowledge. This Lord pervades this entire knowable (world) by the power of knowledge and so he is called Vipra. And 'Mahān' is in the sense of superiority. This power of vision and action (which the Lord has) is not a stranger, it is (His) natural excellence, it is the positive aspect of His quality, it is the character of His essence with the features of His being, it is natural like the consciousness of the Puruṣa (the Soul), no-

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8 "Ardha-mātrā sthitā nityā yānucchāryā viśeṣataḥ".— Mārik. Pur., Chaṇḍī, I, 67. About mātrā we have the wise saying—"Vyāktā tu prathamā mātrā dvitīyā avyakta-saṁjñitā, mātrā tṛtīyā chicchakti-ardha-mātrā paraṃ padam." Here 'ardhamātrā' means the Highest Being. The mātrā-s are four in number, vyaktā (manifested) avyāktā (unmanifested), chicchakti (power of consciousness) and the Parama-pada (the Highest state of existence). So here in the text 'chatasra ardhamātrā' perhaps means four mātrā-s, as stated above.

body else does possess this power and so He is superior, the best and the distinguished and hence He is called "Mahān". 'Eṣa'[9] is in the sense of something of perception. This Being who was previously perceived by my ear as 'Oṁ' is none of Viṣṇu, Umā, Kumāra and others. Why ? Because He is a Ṛṣi, a Vipra and Mahān—this is the meaning. 26.

Now in which Maheśvara this quality of a 'Ṛṣi' or a 'Vipra' is to be thought of ? Or what sort of Oṁkāra is to be meditated upon ? So it is said—

"Vāg-viśuddhaḥ." 27.

[Vāg-viśuddhaḥ.]

Here also this 'vāg viśuddhaḥ' is also the name of God.[10] He is not those, that is, God is other than those. He should be meditated upon in His aspect as formless (niṣkala), unassociated with anything that can be expressed by speech and which is beyond the range of mind and other than form, taste, smell, knowledge and puruṣa, etc. Because it is said—"That is the highest Yoga[11] by which union one gets constant meditation on Rudra even for a moment, avoiding even a form." It means that this is the best yoga. 27.

Now the question is—then as this Oṁkāra is formless (niṣkala) like a boy[12] is He Samāna-puruṣa, *i.e.*, of equal status

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9 "Eṣa" means God who is of steady nature and who exists always and everywhere.

10 Because speeches go on describing the qualities attributed to a thing, so God is called Viśuddha, as He is beyond the range of speech and He is not qualified with any of attributes.

He who is the greatest cause, equipped with eternal nad inherent excellences and who can not be expressed by speech is called Vāq-viśuddha— G. K. Vyākhyā. p. 11.

11 That form of God in which we worship neither the Ganges, nor the snakes, nor the skulls, nor the digit of the moon, nor the daughter of the Himālaya nor matter hairs nor ashes, was worshipped by the ancient sages.

12 The boy is pure-hearted because he is free from desires and is indifferent to everything. God is also conceived as niṣkala in the sense that He is formless and He is not associated with any of the qualities attributed to him. So He is called here Vāq-Viśuddha, *i.e.*, such a pure substance which can not be expressed by any speech.

with that of the Yogī) ? The answer is—no. Because He says—then also. He is—

"Maheśvara." 28.

[The Supreme Lord]

Here 'Maheśvara' is established because He possesses a great excellence known as the quality of ṛṣi or of a vipra (...?). Here when this is vāg-viśuddha and niṣkala, then is He devoid of excellences like one of the same status ? For the removal of this doubt He is called Maheśvara, *i.e.*, the Supreme Lord. Because though he is niṣkala, His excellence is His existence in His own attribute and the character of His essence with all its features, so naturalness like the consciousness of the self. So then also this is the great God, Maheśvara. So this word 'mahat' means 'natural', and He is Maheśvara.

Thus Oṁkāra is mentioned as to be meditated upon. The object of meditation has been qualified as Ṛṣi, Vipra, Mahān and Eṣa. The object of meditation has been ascertained as Vāg-viśuddha and niṣkala. The power of the object of meditation has been praised as Maheśvara, *i.e.*, the Supreme Lord. Thus because one lives with senses conquered, so one's residence, livelihood, strength, action and gains are explained. 28.

So here it is proper to say—the section on a vacant house and a cave is finished.

Now the question is—when in a vacant house or a cave his senses are conquered and he gets constancy in God, then should he live there simply on begging up to the realisation of the end of sorrows ? Or is there found also his mode of residence, livelihood, strength, action or gain, etc. ? The answer is—'found'. Because He says—

"Śmaśāna-vāsī." 30.[13]

[A resident of a cremation ground.]

Now if one argues that transition to the cremation ground

13 The twenty-first sūtra "Ṛcham—etc." has been conceived as constituting two sūtras and in those places the number of the sūtra is indicated and in accordance with that here the number of this sūtra has been put (as 30).

after abandoning the vacant house or the cave is improper, because there is no need of it, the answer is—no. Because of the need to avoid the disturbance of Yoga. Here the natural modes of residence, livelihood, strength, action and gains of the Brāhmaṇa everywhere while shifted from one stage to the other are to be noted. There the first characteristics of this Brāhmaṇa are—his residence in a temple, living on alms, strength-celibacy of eight limbs,[14] actions like stay, laughter, etc., bath meaning removal of sins, purification meaning attainment of knowledge and gains in the shape of sinlessness, etc. And for the injunction of insult (4. 9) and of assault (3. 5) the mode of living in a temple—living on whatever is offered, strength lying in sinlessness, action consisting in covering the doors of senses, after covering senses (4. 4) staying like a lunatic, purification owing to the destruction of sins and gain meaning the entire (dharma) virtue consists equally in the control of senses. And the mode of residence in a vacant house or a cave—living on alms, strength lying in the common attribute (power of tolerating the contradictory sensations) of a cow and a deer, action meaning the function of remembering and meditating on the Lord, purification consisting in the removal of the state of unconquered senses and gain is the constant steadiness in God and the complete conquest of senses. And so here also the mode of living in the cremation ground is to live a virtuous life, means of livelihood are the things which chance supplies, action is remembering, purification consists in removal of that state when one fails to remember (God) and gain lies in 'Sāyujyam', *i.e.*, complete contact with God. And subsequently the mode of living is like that of a Ṛṣi, strength lies in carefulness, grace (of God) is the means, purification is the removal of sorrows and gain is the attainment of merit. And it is said—"He who knows five kinds of gains, five demerits (dirts) and specially five means for five ends, is learned undoubtedly."

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14 Eight limbs are—(1) acceptance, (2) holding, (3) argument, (4) removal of doubt, (5) right knowledge, (6) expression, (7) action, and (8) concentration according to the scripture.—G. K. Vyākhyā, p.17.

"Here five gains are to be known as the first being the gain of learning, the second being that of penance, then constant steadiness in God, then Yoga and last inclination for merits." "Ignorance, vice, practice in the enjoyment of sense-objects, fickleness and want of excellence—these are five dirts in five respects." "Residence, meditation, control of all senses, remembrance and grace—these are five means for five ends."

"A place for residence (a temple), the world at large, a vacant house, a cremation ground and Rudra—these five places are always described as leading to (spiritual) success."

So it is proper to say. That is the relation, mentioned previously—He is a resident of the cremation ground. Here the cremation ground means that place, popularly known to be such a place where the people leave the dead bodies. Śmaśāna is called so because of its relation with the dead body. There the yukta (the united soul) should live in an open ground and at the root of a tree, in such a way as not to disturb the process of yoga, with contradictory sensations conquered and being absorbed in the act of remembering (God). Owing to contact with a house or habitation he becomes the resident of a cremation ground, like one who lives (in a house) on the bank of a river. 30.

Now is the common attribute of the cow and the deer alone his strength ? The answer is—no. Because He says—

"Dharmātmā." 31.

[He who has acquired merit (identified with attributes like greatness etc.) in his self.]

Here 'dharma' implies that merit, identified with greatness etc., expressed as a result of Yama and niyama, which has been previously mentioned. That virtue he has increased in his own self. It means that he becomes 'dharmātmā' by that merit.

Now is begging his only means of livelihood ? The answer is—no. Because He says—

"Yathālabdhopajīvakaḥ." 32.

[He lives on whatever is available (without asking for).]

Here 'yathā' means the sense of equality. Equality to sour etc., because of his senses being controlled. 'Labdham' means what is available without asking for. 'Upa' means holding in close proximity. That food and drink, whatever is available without going out of the cremation ground. He becomes such when he lives for maintenance of life on what is available, day after day.

Now is life alone the best gain ? The answer is—no. Because He says—

"Labhate Rudrasāyujyam." 33.

[He gains union with Rudra.]

Here 'labhate' means gains, the synonym of 'Vindate' and 'āsādayati'. 'Rudra' is in the sense of the cause. The quality of Rudra is mentioned before. Sāyujya means the direct contact with Rudra. Its significance is that by sāyujya is prohibited any other union than that of self and God. Sāyujya is known to be a kind of yoga that is the perfection of yoga. It is like the state of infinity by 'Atigati' because of the injunction 'Dharmātmā' (5.31). 33.

Now how can it be gained ? Is it gained by remembering and teaching others the mode of remembering ? The answer is—no. Because He says—

"Sadā Rudram-anusmaret." 34.

[One should remember Rudra always without break.]

Here 'sadā' means constantly, always or without break. 'Rudram' means the cause. The quality of Rudra is mentioned before. 'Rudram' implies the second case-ending in the sense of the accusative. 'Anu' means the following action. The objects of meditation, mentioned before should always be thought over. 'Smṛtih' is in the sense of thinking. For the destruction of 'Karman' (action) which is the cause of slip and which remains (constant with him) like the heat of the body, Rudra should be always thought over. "Thinking"

means constant steadiness in God. So with the destruction of 'Karman' there being no cause of return (to this world), the aspirant who was characterised by the root of the network of causes that produce defects, gets 'sāyujya', *i.e.*, being with God and does no longer come back to the world. Here the Śloka contains its explanation.

Now doubt arises for the possibility of the extension of attachment to ignorance, sins and vicious desires, etc.—whether with the destruction of karman, lying in its subtlest form one becomes perfectly purified and gets sāyujya or while he is still impure ? The answer is—pure. Because He says—

"Chhittvā doṣānāṃ hetujālasya mūlaṃ." 35.

[Cutting asunder the root of all the network of causes that produce the defects.]

Here because of the statement in an inverted order cutting asunder (chheda) should be connected by degrees. Chheda is to be noted as taking away the mind from all sense objects and concentrating the mind on the Lord. Why ? For the annihilation of karman (action) lying in its subtlest form and because of the injunction for the mode of residence etc. Moreover, because the ends are not analysed there muttering is the only thing, stated. But here because the senses are to be conquered, we shall describe all, the conqueror, the means and the process by which the senses are to be conquered, the motive for such conquest and also the thing which being conquerd, all senses are conquered. So we shall describe the thing from which self is to be dissociated, one who dissociates, the act of dissociation, the motive of dissociation, the thing to be dissociated and dissociation and the thing which being dissociated, dissociation is possible. So it is said—"Chhitvā". Here 'Chheda' means merely the act of analysing the self. It is understood by the prescription for separation. By 'tvā' is understood the act of remembering, meditating, holding and taking away the mind from the sense-objects, etc., of one who lives in a vacant house or a cave. Now—what is that ? From which (self) is to be dissociated ? The answer is—"doṣānāṃ

hetujālasya mūlaṃ", *i.e.*, the root of the network of causes which produce the defects. Here the defects are (the sensations of) sound, touch, form, taste and smell. Why ? Because they are the sources of the acquisition of desire etc. As it has been said—"Desire, anger, greed, fear and sleep, the fifth one and attachment, antipathy and delusion." And acquisition, preservation, destruction, attachment and injury, etc., are the defects. Acquisition means the means of earning things of the members of varṅas (castes) in respect of acceptance, conquest, peurchase, sale and enjoyments. In the acquisition of these sense-objects causing affliction to oneself and to others becomes unavoidable. There if one afflicts oneself then he suffers in this very world. If one afflicts others, there also one procures demerit leading to sorrows, etc. And that sorrow nobody else but the doer himself experiences. Besides, the sense-objects are like the fruits ef a poisoned tree. That is heard of in the Śruti like this—"There are poisoned trees named Kimpāka in the island of Kāla-yavana near the sea of salt. And some, out of ignorance, did eat like molasses those fruits which tasted like ambrosia. And those fruits, eaten up caused swoon, etc. They, afflicted by intense pain met death." That man who, hearing the advice of friends, disregards it, is burnt at the end of maturity, as by the eating of fruits of the Kimpāka (poisoned) tree. Thus the sense-objects which are like the fruits of the Kimpāka tree, while enjoyed, cause pleasure. (But) In future they, being the causes of birth, lead to sorrows. Thus knowing the defect in the acquisition of sense-objects only one among hundreds of thousands (of men) gets averse (to them). Thus what is the other (defect) ? Let this be the defect in the acquisition of objects. Let it be of them. We are not going to deny it. But there is another defect of the sense-object. What is that ? It is said—the defect in the preservation. Even when these objects are won, they should be protected by one, prepared with arms. Why ? Because the objects are the common properties of a king, fire, a thef, and a kinsman. There one afflicts oneself. And the same thing is mentioned in afflictions to others. It is said—

"As thieves afflict the man along with his materials and the fierce carnivorous afflict the man along with his flesh, so the sense-objects afflict the man. A man experiences pain by possessing objects and he will have all his pains wiped out simply by rejecting them. One should practise the virtue of renunciation for the removal of one's own sorrows and he who is the owner of objects, does not get happiness unless he abandons the objects." One among hundreds or thousands (of men) sometimes gets averse to the objects, knowing the defect in the acquisition, etc., of the objects. What is the other defect ? Let these two defects lie in the acquisition and preservation etc., of objects. We are not denying them. This is another more troublesome defect of objects. What is that ? It is said—destruction is the defect. The destruction of things, earned and even well-protected must be admitted. With the destruction of objects the owner of objects again experiences intense pain. Like fishes when the water of the rivers gets dried. So it is bad. As it has been said—"Three lakes themselves are inaccessible and they steal away all creatures, (they are) women, food and drink and wealth, O Brāhmaṅas, beware of them. There is no eye like knowledge, there is no enemy like anger, there is no sorrow like greed and there is no better happiness than renunciation." Thus realising the defect of destruction of objects only one among hundreds or thousands (of men) gets averse (to them). What is the other defect ? Let these be the defects of objects. But this is another more troublesome defect. What is that ? The answer is—the defect of attachment. If the thing is earned, it is saved; when it is destroyed, it is earned and saved again. If there be no defect of attachment. How ? So long as the man with senses alert desires objects, he will have no satisfaction, relief and end of curiosity. He begins to search for more objeets. From this he gets again discontent etc. So it is bad. It has been said—"Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.[15] The entire amount of paddy, barley, gold, ani-

15 Cf. Manu., II. 98, and Viṣṇu Pur., 4. 10.

mals and women which the earth possesses is not sufficient for the satisfaction of only one man, so the learned should go to tranquillity.'' Thus realising the defect in attachment to objects only one among hundreds or thousands gets adverse to them. What is the other ? Let these be the defects in the aquisition etc., of objects. Let them be so. We are not denying them. This is another defect, the most troublesome one. What is that ? It is said—the defect of injury. The acquisition of these objects etc., are admitted to be better, let there be also the defect of greed of senses, if there is no defect of injury. Why ? He who enjoys all these objects must be involved in the defects of injury etc. How ? It is not possible to enjoy sense objects without injuring created beings. There this is done for enjoying sound. As for example, if any one says after seeing the catechu-trees cut down for the making of a lute or after seeing some animals killed for the making of a string—''this killing of creatures is not good, this act of violence is being done,[16] [he should be answered here—this is not good on your part. When you will hear charming sounds in the houses of the donors of alms, then you will be highly satisfied. So]. The animals are killed for the making of threads. As for example, if any one says after seeing the worms which make a cocoon of silk, etc., killed—''this killing of an animal is not good, the act of violence is being made'', he should be answered here—this is not good on your part. When you will get apparels of finer touches in the houses of the donor of alms, there you will get the highest satisfaction. So for forms (rūpa) creatures are killed. As for example, if anybody says after seeing the trees named Aśoka, etc., cut down and the elephants being killed for ivory—'this killing of creatures is not good, the act of violence is being done'; he should be answered—''this ts not worthy of you when you will see the house of the donor of alms, with gates having decorated doors, there you will be highly pleased. So creatures are killed for taste. As for example, if anybody says after seeing the par-

16 Seems few lines are missing.

tridges, peacocks and boars, etc., being killed—this killing of creatures is not good; he should be answered—'this is not becoming of you, when you will eat with meat, etc., of six kinds of taste in the houses of the donors of alms, there you will be greatly pleased. And likewise creatures are killed for smell. As for example, if anybody says after seeing five-nailed creatures being killed, 'this is not good for you, an act of injury is being done', he should be answered here—''this is not proper for you, when you will get sweet smells in the houses of the donors of alms, there you will be satisfied. Thus—''Desire, anger, greed, fear and sleep, the fifth and attachment, aversion and delusion''. Here the sense-objects like the sensations of sound, etc., are the defects, because they are the sources of acquisition, protection, destruction, attachment and injury, etc. Why are they defects ? 'Doṣa' means to make the mind defective. Doṣa-s are called so because they create defects, they deviate the sādhaka who has concentrated himself on the act of remembering and meditation, etc., and thus make his mind defective. 'Doṣāṇām' is the plural form of the sixth case-ending. Now the question is—whether it has been mentioned that self is to be separated from the defect or defects are to be separated ? The answer is—no. Because He says—Hetuḥ (the cause). Here ''adharma'' (demerit) is the cause. Why ? Because it is the cause of the deviation of mind. Because being overpowered by that (demerit) the aspirant slips from the act of remembering and concentration, etc., and so here demerit is the cause. But dharma (merit or virtue) is the cause of stability etc. Now whose cause is this (demerit) ? The answer is—of the net. Here when demerit (or vice) remains indifferent and has not yet started its work (of yielding results), it is technically called the 'hetu' (*i.e.*, the cause). But when the (aforesaid) demerit holds the doer and begins to yield fruits under the influence of ignorance and desire (of the doer), then it gets the designation of a jāla, *i.e.*, a net. Why ? Because (during the period of yielding fruits) that demerit gets extended like a net. Nothing other than that demerit is the cause of the distraction of mind. The sixth case-ending of the

word 'jāla' (net) indicates the relation with the act of cutting asunder. Hence what is cut asunder is nothing but the net. Why ? Because the cause and the net ('hetu' and 'jāla') have the generating power of assembling the defects in the mind, now what is the nature of such conjunction of defects with the cause and the net ('hetujāla') ? And then how is it called ? The answer is—that is the root. When it is called a root, whose root is this ? Because the function of 'hetujāla' (cause and the net) has the capacity to assemble defects in the mind, from this it is understood that by the word 'mūlam' (root) the conjunction of 'hetu' (cause) and 'jāla' (net) itself is called the root. 35.

Now by which (means) will this cutter cut asunder the root ? The answer is—

"*Buddhyā.*" 36.

[By means of intellect.]

Intellect is said to be the internal organ. It means that the cutting asunder of the root should be done through the intellect, gifted with learning and with dharma, the act of remembering and the guidance (of God). 36.

Now— is that (mind) said to be dependent on others, though it is separated from the acts of killing etc., along with other defects ? The answer is—no. Because He says—when that which is called the root ceases (to function)—

"*Saṃ-chittam.*" 37.

[The perfect mind.]

Here 'Sam' means that (mind) which is separated from defects etc., and which spontaneously regains its own merit, because of its permanent character like fire and heat. Now what is that ? The answer is—mind. Here 'Chiti' means to know, by this one is made conscious or one gathers—so this is 'Chitta'. 'Chitta' (mind) makes us conscious of object of joy or sorrow and gathers objects of 'dharma' and 'adharma' and so it makes us know or gather. Chitta is called manaḥ (mind), the internal organ. But here (the mind) should be simulta-

neously cut off from the defects and causes etc., and it should be gradually separated from the existing ones. 37.

Now after separating what should that mind do ? The answer is—it should be placed on Rudra. Because He says—

"Sthāpayitvā cha Rudre." 38.

[And placing (the mind) on Rudra.]

Here 'sṭhā' means cessation of movement. It means the placing of mind on Rudra without any intervention. "Tvā" means the concentration of the act of remembering (the Lord) of one who is located in the cremation ground, etc. The word 'cha' means collection. He should stay not simply by cutting asunder but he should place (himself). 'Rudre' is in the sense of the cause. The quality of Rudra is mentioned before. 'Rudre' implies the placing in diffused manner. The mind should be spread over Rudra and nowherelse. Thus the senses should be conquered from the objects. Here who is the conqueror ? Self. By which the senses are to be conquered ? By intellect. In which process the senses are to be conquered ? Gradually. What is the need of conquering ? For the steadiness of mind. Which being conquercd, they are conquered ? Mind—this also is explained. Thus the mind is to be connected in cases of also muttering, withdrawal, concentration and cutting asunder, etc. So then the mind assumes the function of the internal organ and shines like a lamp or a gem, with the light which it gains in a particular time as its cause. In this way the function of ātman, remembering and meditation, etc., and the stability of mind are explained. The sūtra contains its explanation. 38.

Now as soon as the mind is fixed in Rudra, the sense-organs and their activities are also equally fixed in Rudra. Then are these the only characteristics of a Yukta-Sadhaka ? The answer is—no. Because He teaches—

"Ekaḥ kṣemī San Vīta-śokaḥ." 39.

[The Yukta-Sādhaka becomes one, free from fears, static and devoid of thoughts.]

Here (in this stage when the mind, dissociated from sense-

objects is attached to Rudra) all intention of merit and demerit disappears and because there is no need of these, the senses and their functions almost slide away from the self like the old coil of a snake or fall down like a ripe fruit, and the person with his mind fixed in Rudra becomes 'niṣkala', that is, bereft of sense of the body, etc., and is said to be "*one*" (with Rudra). Likewise demerit which disturbs the yoga ceases and he becomes separated from defects etc., and so the person with his mind fixed in Rudra stands (in a safer zone) like one who has crossed a wide field, full of dangers and is said to be "*Kṣemī*". So with the cessation of all actions, subtle or gross, internal or external, and similar or dissimilar the person with his mind fixed in Rudra becomes static and is said to be "*San*". The question is—How is it known that this person is static ? And are these only the three marks of a Yukta-sādhaka ? The answer is—no. Because He says—"*Vītaśokaḥ*". Here the term 'śoka' means the same as thought. And that thought is of two kinds—good and bad. There again good thoughts are the acts of meditation and recollection etc., and bad ones are the absence of these acts of meditation and recollection, etc. Thus he is said to be '*vītaśoka*', *i.e.*, free from thoughts when many kinds of thoughts like "whether I shall practise muttering, withdrawal of senses and concentration, etc., or not" cease. 39.

Thus here ends the category of yoga. Why ? Because the subject-matter has been clearly explained. Because the categories which were referred to in the beginning of this chapter are explained in the ways of cutting asunder the defects and remaining fixed (in Rudra) without any association with anything else, etc. The yogin who thus gets united with Rudra gains distinction higher than Brahmā and other gods, because it has been taught in the scripture that they (Brahmā and others) get no association of their desired worshipful beings.

Now—are not those who have had emancipation by the processes of Sāṅkhya and Yoga schools discriminated (superseded) ? The answer is—discriminated. How ? By virtue of the superexcellent knowledge of that (Rudra). How ?

Those who are emancipated by the processes of Sāṅkhya and Yoga attain kaivalya but lose knowledge of what is self and what is other than self and remain like one who is fainted. But this person (who has united himself with Rudra) possesses knowledge. Because He teaches—

"Apramādī gacched duḥkhānām-antam Īśa-prasādāt." 40.

[He who is careful gets the end of sorrows by the grace of Īśa (Śiva or Paśupati).]

Thus doing the person becomes omniscient and he indicates his consciousness. And it is said—He who describes that Puruṣa (Paśupati) who has not met death as the best of all souls who are manifested in the shape of effects and instruments and who are not manifested, is a wise man.

Now—He has reached that stage which he should have. Then is this the remedy (of evils, *i.e.*, sorrows) ? The answer is—no. Our scripture is not concentrated on the Yoga (of the Sāṇkhya and Yoga discipline) because the latter is wanting in right knowledge. Rather it is called by Sarvajña (Paśupati) as surpassing even the state of kaivalya (of the Sāṅkhya yoga school). Because of freedom from carelessness (the Sādhaka) meets the termination of sorrows by the grace of the Lord. Here the word 'pramāda' means to indicate carelessness in future events and dependence on others (*i.e.*, sense-objects). Hence one should stand solely united and free from carelessness. And it is said that one, remaining so gets the excellence of Maheśvara. Gacchet—going means getting. Gamlṛ and Sṛplṛ mean 'to go'. One who gets is the Self, like the ripeness of fruits through the paleness of leaves. How ? This technical term 'gati' is applied there when one remaining firm in Him (Maheśvara) alone gets the quality in the shape of the removal of sorrows. The term 'duḥkhānām' means the well-known sorrows, personal, physical and hiperphysical. There the personal sorrow is of two kinds, physical and mental. The mental sorrow is born of mind and is due to the appearance of anger, greed, delusion, fear, dejection, envy, jealousy, malice, conceit, pride, ill will, attachment and other similar

defects. So the physical sorrow, is also born of the bodily defects like head-ache, tooth-ache, eyedisease, fever, 'pratimatsya', diarrhoea, cough, asthma, diarrhoea and others.

And there are other five kinds of sorrows, *viz.*, embryo, birth, ignorance, old age and death. There in the embryo—when this person has the body kept in the womb of the mother, he feels the unavoidable trouble like one, seated on a broken cart, he has little space for expansion and contraction, he is obstructed in all activities, and he is sure to experience the pain like a dull person, enchained in a very dark place which is without any door. Why ? Because he is a sentient being, is an enjoyer and attached to sense-objects. But not the senses or their effects. Why ? Because they are insentient, non-enjoyer and non-attached.

And also the sorrow of birth. When this person is born, his face is smeared with the mud of ordure, he is sprinkled with the flow of urine, he is extremely tormented within the body with doors shut in the critical period of coming out of the vagina, gets roughly rubbed by his bones and sensitive parts and he is born, while weeping and making sounds. Next an intense pain is manifested while he is touched with the whirlpool of generation, an improper and external air. Like one who is fed and favoured by the king. And by this disappears his impression, the cause of the recollection of things of the previous births. Thus the person alone experiences the pain of birth. Why ? Because he is sentient, enjoyer and attached to sense-objects. But not the senses and their activities. Why ? Because they are insentient, non-enjoyer and non-interested.

Likewise also the sorrow of ignorance. Being misappropriated by self-conceit the person does not know—"who am I, whence I have come, whose I am, with what tie I am bound, what is the cause and what is the non-cause, what is eatable and what is not so, what is drinkable and what is not so, what is truth and what is untruth, what is knowledge and what is ignorance ?" Thus he alone experiences the sorrow of ignorance. Why ? Because he is sentient, enjoyer and attached to sense-objects. But not

the senses and their activities. Why ? Because they are insentient, non-enjoyer and non-interested.

So also the sorrow of old age, when this man is afflicted with with old age, his body is emaciated, his eyes, cheeks, noses, eye-brows, teeth and skin are loosened like the knee of a curlew, he is dejected and disabled to remove the causes of eye-troubles and he is unable to cross, to ply and to run, etc., like a bird with its feathers cut, he goes on recollecting the things of enjoyment, exercises and craft-works and being prey to the break-down of memory he is sure to experience pain. Why ? Because he is sentient, enjoyer and interested in sense-objects. But not the senses and their activities. Why ? Because they are insentient, non-enjoyer and non-interested.

So also the sorrow of death. When this man, at the time of death, gets his sense-organs inert, and resorts to the neck, meets with troubles in respiration, produces a sound like 'khuru' in his throat, gets tormented to think of the future possesson of his self-acquired jewels, gold, wealth, paddy, wife, sons and livestock, experiences bitter pain to think of his objects, begs for water, etc., assumes a gloomy face and gets the sensitive parts of his heart cut asunder, he is sure to feel pain. Why ? Because he is sentient, enjoyer and interested in sense-objects. But not the senses and their activities. Why ? Because they are insentient, non-enjoyer and non-interested. So it has been said—"One experiences pain while entering the womb, while remaining there, while coming out of it and while being born, hence freedom from re-birth is preferable."

And there is another set of five kinds of sorrows, *viz.*, fear for this world, fear for the next world, association with the bad, separation from the good and interruption in the fulfilment of desires. So also there is another set of three kinds of sorrows —the physical and mental (ādhyātmika) pain in the shape of ignorance in the person, pain proceeding from the elemental forces (ādhibhautika) in the shape of attachment to objects and the pain arising from divine agency in the shape of animality (paśutva), these three as told by others. Thus all these are called sorrows because they cause pain which ends in displea-

sure. Now in the stage of undergoing right course of conduct the sādhaka remains with something inauspicious because he has not yet had the grand grace (of the Lord), why is not there the absolute cessation of all the pains which are born of the want of the grand grace (of the Lord), Why ? Like one entitled to 'nigala-mukti' after death this Yukta-sādhaka gets an additional merit in emancipation and so it is said—"gacched duḥkhānām-antam", that is, he must go to the end of sorrows. After this he will have the complete cessation of sorrows and the acquisition of merit. Thus it will lead to both of them. So He says—'Īśa-prasādāt', by the grace of the Lord. Here Īśa is the name of God. Why Īśa ? He is Īśa because of his supremacy over Vidyā and other effects. 'Prasāda' means His desire to give. By that grace he will get together both the cessation of all sorrows and the acquisition of (an additional) merit, as by the injunction of abuses from others the purification'[17] is available. Thus this word 'atha', and 'Paśupateḥ' indicate the end of sorrows and grace, he must reach the end of sorrows by the grace of the Lord, thus ends the (section of) the end of sorrows. 40.

Thus finishing the chapter it is proper to say—

"Atredaṃ Brahma japet." 41.

[Here (the sādhaka) should mutter this Brahman.]

Its meaning is mentioned before. He should mutter it by the process, stated before. It means that the muttering should be made by one who has reached the end of sorrows, not like one who has attained the status of a Gaṇapati (1.38). 41.

Now because of His power to do as He desires, God gives the end of sorrows out of grace by His sweet will, and He will not make anybody wanting in the end of sorrows. If any one is unable (to reach the end), in that case also the obstruction in his power and his independence of any action like a cook's are

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17 It has already been noted that the sādhaka courts abuses from others so that he will be free from all self-conceit, he gains the merits of others who abuse him and his demerits go to them simultaneously by this process. (*vide*, Chapter III, 7—10).

stated. (?). Here, we shall explain so that the end of sorrows, becomes permanent. We shall also explain how an aspirant falls from the rank of a sādhaka for his desire and greed. For the conclusion of the subject of discussion it is said—

"Īśānaḥ Sarva-vidyānām." 42.

[He is the Lord of all Vidyās (branches of learning).]

Here He is called Īśāna because of his lordship. Here the cause is stated when Īśāna is explained by his power of lordship. Īśāna means the Lord, the creator. Now—whose lord is this ? The answer is—He is the Lord of all. The word 'sarva' means all without excluding any of the branches of learning. He is the master of all branches of learning, meant for the accomplishment of virtue, wealth, desire and emancipation. 'Vidyānām' is the plural of the sixth case-ending. 42.

Now—is He the Lord of the branches of learning only ? but not of those who learn by learning ? It is said—

"Īśvaraḥ Sarva-bhūtānām." 43.

[He is the Lord of all created beings.]

Here Īśvara is the highest being by virtue of excellence. It means that He is the (Puruṣa) self with consciousness. Now whose lord is this ? The answer is—of all created beings. Here the word 'sarva' is used to mean sentient and insentient beings, not merely earth, etc., but the word 'sarva' means all without excluding any of the created beings who are only conscious except the liberated souls and gods. Why the created beings ? The 'bhūtāni', *i.e.*, created beings are called because they are created. "Bhūtānām' is the plural of the sixth case-ending. 43.

Now—here some postulate Brahmā excluding learning and created beings. Is this the Lord of Him also or not ? The answer is—Lord. Because He says—

"Brahmaṇo'dhipati-r-Brahmā." 44.

[(Paśupati) is the Brahmā, the Lord over Brahman.]

Here the designation of Brahman is attributed to Him who is this Viriñchi, the Supreme Lord, beyond all sentient

beings and who is the Kṣetrajña, *i.e.*, self; but not to Pradhāna (Prakṛti) and others. Why ? Because of its inconsistency with the word 'Adhipati' meaning "overlord". And why Brahman ? Brahmā is called for His enlargement and vastness. Brahmā is the Lord because He is the source of enlargement in the shape of Vidyā, Kalā and created beings and He is greater than all these. 'Brahmaṇaḥ' is in the sixth case-ending. 'Adhi' means His power to rule. He rules over all things (kārya=created things), in their individual and collective forms because that is His nature. Adhipati is the Lord of Lords. Like the king of all kings. 'Pati' is in the sense of protection, seeing and enjoyment. He is the Lord (Īśvara) because He protects Brahmā and others. He preserves Brahman and other effects. Brahmā is the Overlord. He is the Overlord and the ruler. Thus because He is enlarged in the shape of Vidyā and other effects, and because He is greater than them, so (Paśupati) is the Overlord, Brahmā and Bhagavān (possessed of excellences). 44.

Now—here should Brahmā be conceived of as the great fortune of the doing of all created things; but not the gain or the desire of the sādhaka to gain ? The answer is—no. Because He says—

"*Śivo me astu.*" 45.

[Let me have Śiva.]

Here seeing that those whose state of spiritual progress has not secured the great pleasure (of Paśupati) have not attained 'Siva' (the God) and those who have gone to the end of sorrows have attained the God (Śiva), (God says that) the aspirant would pray, 'Let me have Śiva'. 'Me' is in the sense of self, that means 'my'. 'Astu' is in the sense of desire. He desires, desires to gain or prays for.

Now how long would God be 'Śiva' ('Good' or beneficent to him ? The answer is—permanently. Because He says—

"*Sadā.*" 46.

[Always.]

Here 'sadā' means permanently, always and without break.

Now whom does it refer to ? Who will be Śiva, *i.e.*, Good to this (Sādhaka) ? The answer is—

"Śivaḥ." 47.

[Śiva.]

Here Śiva is also the name of God. Why He is called 'Śiva' ? Śiva, because He is perfectly satisfied. By this injunction of 'Sadā' and 'Śiva' the end of sorrows is permanent. Here is the cessation of the state of office (of Paśupati) as a cause.[18] For this reason it is established that the end of sorrows is permanent. 47.

Thus are explained these five categories of kārya, kāraṇa, yoga, vidhi and duḥkkhānta, summary or in detail, classified and specialised, with termination and conclusion. It has been said—what is said concisely at the outset, is given in detail in the middle, properly classified with termination and logical conclusion[19]—this is the decisive view of the good also.

Here the word 'Patiḥ' means the category of cause in the concise form. But it is given in detail as Vāma, Deva, Jyeṣṭha, Rudra, Kāmī (one who assumes forms at one's sweet will, Śaṅkara, Kāla, Kala-vikaraṇa, Vala-vikaraṇa, Aghora, Ghoratara, Sarva, Śarva, Tatpuruṣa, Mahādeva, Oṁkāra, Ṛṣi, Vipra, Mahān, Īśa, Īśāna, Īśvara, Adhipati, Brahmā and Śiva. Also the classification is made—the Lordship is one thing, the state of being unborn is something else and the creatorship of the world is a different thing. The speciality is—others recognise Pradhāna etc., but ours is the worshipful God other than them. Because it is said in the section of the kāraṇa (cause) that God is the master of all created beings. This is the termination—they say that He is sārvakāmika (doer of everything at His will). The conclusion is—He is Īśa, Īśāna, Īśvara, Adhipati, Brahmā and Śiva.

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18 There is a limit to the exercise of God's will in that the liberated souls (that is, those who have had the eternal end of sorrows) are not associated with sorrow again.

19 Seems few words are missing here.

And the term 'Paśu' means the category of Kārya (effect). Its details are Vidyā (cognition), Kalā (organs) and Paśu-s (individual souls). Capability of being produced, preserved and destroyed, the quality of being existent in Kāla (God), the state of being transformed and the quality of being presided over, etc., are the fundamental cognitions, differing in matters of merit, wealth and desires and the end of pains is the Vidyā (?). Kalā is of two kinds, known as kārya (effects) and karaṇa (causes). There the kārya-types (of kalā) are earth etc., and the karaṇa-types are intellect, etc. Paśu s are of three kinds—gods, men and animals. There gods are of eight kinds, Brahmā and others. Men are of many kinds, brāhmaṇas and others. The animals are of five sorts, animals and deer etc. Paśu-s are manifested and unmanifested. Thus is the detailed analysis. Classification also follows—Vidyā is one thing, Kalā is a separate thing and others are the paśu-s—this is the first way of classification. The speciality is—Pradhāna (Prakṛti) etc., are causes, according to others (Sāṅkhya) but they are explained as effects in this scripture. There Pradhāna is the cause, according to others but that is explained here in this scripture as effect because, it is endowed with the power of being visible and of creating a bondage. So Puruṣa is the cause elsewhere, in this scripture it is told as an effect because of its character as a paśu. And Kāla discloses its character through the medium of action[20] like that of withdrawing. The created beings are told as effects because they are changeable. This much is the speciality. The termination is—

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20 Kāla is described as having no beginning and end, He is the almighty Lord, devours everything. He is stronger than even the strongest hands. The Viṣṇudharmottara states—

"Anādinidhanaḥ kalo Rudraḥ Saṃkarṣanaḥ Prabhuḥ/
Kalanāt sarvabhūtānāṃ Sa Kālaḥ parikīrtitaḥ//."
Ye samarthāḥ jagatyasmin sṛṣṭ-saṃhāra-kārinaḥ/
te'pi Kālena nīyante Kālo hi valavattarḥ/."

"The commentator on 'Tithitattva' says that there are two theories about Kāla, one view identifies Kāla with action ("Krīyai-va kālaḥ", while the other suggests that Kāla is determined by such and such actions ("Tat-tat-Kriyo-palakṣitaḥ kālaḥ").

He is Sārva-Kāmika, *i.e.*, He can do everything according to His will. The conclusion is—Vidyā, Kalā and Bhūtas are Brahman.

Likewise 'Yogam' means the category of yoga. Thus it runs—wandering, the union begins (I. 19, 20), He should be worshipped by both ways (2. 9), He leads one to the highest state (of non-returnability), one should have undiverted devotion to Śaṅkara (2. 20) ; thus steadfastness in God, eternal union with God, study, meditation, recollection and perennial association with God are the detailed processes (of yoga). Classification—characterised by action and by that above action, powers of seeing, hearing, thinking and knowledge from a distance (1.21), Gaṇapati (1.38), the merit begins to work (in Him) either mostly or by degrees (5. 13) and (the sādhaka) goes to the end of pains (5. 39), etc., constitute the classification. The power of knowledge and action. The power of knowledge is hearing, etc. The power of action is that of getting speed like that of mind, etc. This is another classification. Speciality—others (Sāṅkhya) recognise Kaivalya (emancipation) but here the special feature is vikaraṇam (to reach the state of being without any senses). As the counteraction this speciality lies in the transcendent power superseding the power of kaivalya-dharma. The conclusion is—he becomes equipped with these merits. Hence whatever special injunctions (we have) and the explanations, far and near, they are all properly stated with all their explanations.

Thus ends here the fifth chapter of the Pañchārtha-bhāṣya, explaining the aphorisms of Śrīmad Yoga-Pāśupata-śāstra, along with its Brahman according to the text and to its meaning, as made by Śrī Bhagavān Kauṇḍinya.

APPENDIX I

On Liṅga-Worship and the Pāśupatas.

In the Introduction we have already noticed the origin of Siva-cult and specially of Pāśupatism. The Pāśupata sūtras and Kauṇḍinya's commentary give us detailed information on the Pāśupata sādhanā. But one thing requires discussion whether the Pāśupatas were worshippers of Śiva-liṅga and if so, what is the significance of Liṅga-worship.

Let us first enquire into the Liṅga-cult. Some scholars think of the Śiva-liṅga as the phallus. They believe that the worship of the sex-organs of both males and females was in vogue among people of the ancient world almost everywhere. (Sex and sex-worship, pp 383 fl). The term Śiśna-devāḥ, in the Ṛgveda, 7. 21. 5 indicates the existence of this old practice in India. The Aryans borrowed this practice from the non-Aryans. The Ṛgveda describes the Śiśna-deva-s as the inhabitants of cities and they are taken to be the pre-Aryan people, builders of Mahenjo-dāro. Sir J. Marshall opines that among remains of Mahenjo-dāro and Harappa are found some relics like organs of males and of females in the shape of rings. Sir A. Stein discovered such relics of stones in Mughal Ghandai in North Beluchistan. (Mahenjo-dāro and Indus civilisation, I, p. 59). J. Przyluski also shows that the terms like Liṅga, Lāṅgula, etc, were originally Austric words and the Aryans borrowed them from the pre-Aryan population of India. The Śiva-liṅga (c. 2nd cent. B. C.) of Guḍimallam is cited as the strong evidence of this theory, as the upper part of it is exactly like the front of the sex-organ. Dr. J. N. Banerjee says that "that phallicism was a part of Śiva-worship in the time of Huvishka is fully proved by the ithyphallic (Ūrddhva-liṅga) feature of the unique figure of the god on one of the gold coins of the Kushāna emperor already noted". (D. H. I., p. 167).

But this theory is not accepted by all. Yāska explains

Śiśna-deva, as a non-brahmachārin (4. 19 on Ṛgveda, 7.21.5). Sāyana follows him. Prof. Vidhusekhar Sastri takes it in the sense of lustful. (I. H. Qly., IX. p. 108). Even Marshall is not sure of the nature of these relics on which he remarks that "these are conventionalised and more or less realistically modelled". (M. I. C., I, pp. 59-63). The theory of Przyluski is also subject to controversy. The worship of phallus is nowhere found among the present generation of the ancient Proto-Austroloids or among hill tribes. (E. R. E., VI, p. 700). Hence no conclusion can not be arrived at simply on linguistic grounds. Even if it is taken for granted that the term śiśna, is borrowed from the Proto-Austroloids, there is no denying the fact that the term has been used in more than one sense in the Aryan language. The sight of big Śiva-liṅgas like those of Yājīśvara at Benares, Tanjore, Siva-kāñchī, etc., removes all doubts about the fact that they are definitely not phalli.

A tribe (jana) called Śiva is heard of in the Ṛgveda (7. 18. 7). To some the Siboi of the classical writers were discendants of the Ṛgveda tribe. It may not be unlikely that Śiva, the tribal god of the Ṛgveda was gradually equated with Rudra in the period of the Yajurveda and with Rudra Śiva in that of the Śvetāśvatara Upaniṣad. Some think that the tribal god of the Vedic age was worshipped in the shape of a long piece of stone, vertically placed. The same practice continued even in the subsequent period. Dr. J. N. Banerjee opines that the Śiva-liṅga engraved on three oldest coins (of Taxila and Ujjain)-ascribed to 2nd-3rd cent. B. C. is the mark of a local or tribal god. (Development of Hindu Iconography, p. 109). Attention may be drawn to the Basarh seal with a trident and battle-axe, inscribed by the side of the Śiva-liṅga.

Now about the shapes of Śiva-liṅga. Most of the Śiva-liṅgas, engraved on coins (3rd or 2nd cent. B. C.) and seals of the Gupta period are cylindrical in size. Of couse, Liṅgas of other shapes are also available, as for example, a moon-digit on three peaks of a mountain inscribed on coins

of the pre-christian era. (D. H. I., p. 109). According to some scholars, the Buddhist stūpas and the Vaiṣṇava pillars like Garuḍa-dhvaja, mentioned in the Besnagar inscription threw some influence on the making of the Śiva-liṅga. The influence of the pillar is confirmed by the archaeological evidence, as pointed out by Coomaraswamy who gives us an account of an image of Śiva, in the standing posture and having four arms, engraved by the side of a liṅga like a pillar. (D. H. I., p. 462). The fact of a pillar being the original shape of Śiva-liṅga is made clearer by the Śiva-purāṇa which distinctly mentions a pillar as a liṅga with spiritual efficacies (Śiva Purāṇa, Vidyeśvara-saṃhitā, 7. 19-20. "Anādyantam-idam stambham.....liṅgam bhukti-muktyeka-sādhanam."). Others think of a sacrificial post for Vedic sacrifices as the original form of Śiva. The coins of the Ārjunāyanas and Yaudheyas (c. 2nd cent. B. C.) show a bull inscribed beside a sacrificial post. The bull is engraved again as the animal-form of Śiva. (D. H. I., p. 114). Rudra has often been called a bull even in the Ṛgveda, 2. 33. 4.

The Ujjain coins (2nd-3rd cent. B. C.), already noted are interesting because some of them portray Śiva in human form, while others do so in phallic form and hence they prove that Śiva was being worshipped there in both these forms simultaneously. Some of the Audumbara coins prove the existence of Śivaite shrines. The term 'Śivathale' of the Kharoṣṭhi inscription of the 1st cent. A. D. (bearing the date 122) may be accepted as the Śiva-temple, constructed by Moika, the Urumuja scion. From these references, we may assume that Śiva was worshipped both in the Liṅga form or by an image since at least the 2nd or 3rd cent. B. C. The Mahābhārata shows two ways of worshipping Śiva either by a symbol or by an image. Vyāsadeva points out to Aśvatthāmā that Arjuna and Kṛṣṇa (Nara-Nārāyaṇa) had worshipped Śiva-liṅga, whereas Aśvatthāmā worshipped Śiva's image, that is why Aśvatthāmā had to meet defeat at the hands of Kṛṣṇa-Arjuna. ("Tābhyām Liṅge'archito Deva-s-tvayā'rchāyām yuge yuge". 7. 200-92). The story

shows the superiority of Liṅga-worship to image-worship. The next two verses of the Mbh. (7. 200, 93 & 96) are clearer on the point that one is entitled to the worship of Śiva-Liṅga only when one is spiritually more advanced so as to realise that Śiva exists in all forms ("Sarva-rūpaṃ Bhavaṃ jñātvā ....") and that the Liṅga is the source of all created beings. ("Sarva-bhūta-bhavaṃ jñātvā Liṅgam-archati yaḥ prabhoḥ").

Now what is the significance of Liṅga here ? Nīlakaṇṭha, while commenting on this term says that 'Liṅga' means a subtle form, while "archā" means an image, ("Liṅge sūkshma-śarīre archāyām pratimāyām" on Mbh. 7. 200.92). He quotes Dakṣa to show the superiority of Liṅga worship which requires the concentration of the worshipper on Śiva-liṅga simply with his soul and mind fixed on him, severed from all senses and objects. Next arises another question whether this subtle form is something external or mental. In the Anuśāsana-parvan (13. 14. 227) Upamanyu is said to have asked Indra to realise the Liṅga, marked with a female organ of generation by direct perception. ("Pratyakṣam-iha Devendra paśya Liṅgaṃ bhagāṅkitam"). Nowhere else Upamanyu is reported to have worshipped Śiva-linga. Hence it may not be unreasonable to assume that Upamanyu was drawing the attention of Indra to the subtle form of Śiva which he had realised by meditation. Elsewhere he is said to have reported to Kṛṣṇa that he had seen Śiva by meditation. (Mbh. 13. 14. 364). Hence it is difficult to conclude whether the Śiva-liṅga of the Mbh. meant any external symbol.

But the term 'liṅga' has been used in the Mbh. (1. 2. 12) in the sense of an external mark or symbol. This term has also been used in the Pāśupata-sūtra (1.6) on which Kauṇḍinya comments that the external marks of a Pāśupata are besmearing the body with ashes and bearing flowers, offered to Śiva, etc. Hence it may be assumed that whatever was accepted as the mark or symbol of Śiva was worshipped by the spiritual aspirant. The story of the Mbh., referred to, implies that worship of Śiva-liṅga was very limited to a

higher circle of sādhakas in the age of the Mahābhārata, the image-worship being more common as proved by Patañjali who refers to Śiva's images only (but not to any liṅga) in 5. 3. 99 and also by the coins of Gondopharnes and Wema Kadphises on which is inscribed the image of Śiva.

The worship of Śiva-liṅga became more popular in (and since) the Gupta age when the Purāṇas began to preach that the Liṅga represents the Nirguṇa state of Śiva like Para-Brahman and its worship is superior to all others. The fact is confirmed by archaeological evidences as well. Since the Gupta period Śiva-liṅga has been worshipped in the temples made all over India. Of couse, the images of Śiva are found sometimes engraved on the walls of the temples only to attract the notices of common men and help them towards concentration. The difference between the Liṅga and image of Śiva is clearly stated in the Śiva-Purāṇa (Vidyeśvara-Saṃhitā, 3. 11-12) where the Liṅga is equated with the formless Brahman. Thus Liṅga is none but Śiva. The term 'Liṅga' is explained in the Skanda-purāṇa:— "Ākāśaṃ Liṅgaṃ-ityāhuḥ Pṛthivī tasya pīṭhikā / Ālayaḥ sarva-devānāṃ layanālliṅgam-uchyate //-" The Liṅga is the sky and the Earth is its altar. The Liṅga is the report of all gods and it is called so, because everything merges in it. Kauṇḍinya also explains it in the same strain (Līyanāt Liṅganāccha Liṅgam). The Kaula-jñāna-nirṇaya, a Tantrik text also explains it as one who is the source of creation of all and who is the end of everything, moveable and immoveable. Thus in the eye of a Śaiva the Liṅga is the formless Brahman or Śiva of His symbol. The Liṅgāyatas also take it in the same sense, as derived from the roots 'lī' meaning merging and 'gama' meaning manifestation. The Pāśupatas and Liṅgāyata-s are taught to worship 'liṅga' (Śiva) and bear 'liṅga' (marks like ashes, etc.). Hence no Śaiva can ever think of 'Liṅga' as a mere phallus. It may not be out of place to mention that Śiva and Śakti have been described as 'Liṅga' and 'yoni' respectively and their relation is referred to in the terms indicating sexual relation in the Tantras of both

Śaiva and Śākta groups. It should be borne in mind that the language of the Tantra is like what is technically called 'Sandhā-bhāṣa' or intentional speech which should not be taken in the literal sense but which is of spiritual significance conveyed by suggestion. Besides, the terms 'Liṅga' and 'Yoni', as indicative of fatherhood and motherhood were frequently used in our ancient scriptures to discuss spiritual lessons. Hence the Tantras used them in a special sense.

The popularity of Liṅga-worship in the Gupta age as referred to above, is due to Purānas. The Matsya-P. mentions eight Guhya-Liṅgas one of which is 'Āmrātakeśvara'. 'Āmrātakeśvara' is also inscribed on one of Basarh seals. (D. H. I., pl. X. Fig. 6). The other oval seal at Basarh bears another 'Liṅga' with the words 'Nama Paśupateḥ', (D. H. I. p. 196). The Śiva-liṅga is found inscribed on the seal at Bhitā. We have had enough of Śiva-liṅga-s of the Gupta age. (The Age of the Imperial Guptas, pp. 115 and 124-25). The Bṛhat-Saṃhitā (59-19) mentions that the brahmins, besmeared with ashes, evidently the Pāśupatas (according to Utpala would set up Śiva-Liṅga.

Let us now find out, in the light of the Liṅga-cult, discussed above, whether the Pāśupata sūtras with Kauṇḍinya's commentary show that the Pāśupatas were worshippers of both Liṅga and image. The sūtra Liṅgadhārī means that the Pāśupatas were bearers of Liṅgas, *i.e.*, marks like ashes. The Pāśupata is asked to stay in a temple ("āyatana") and worship the image of Śiva, as indicated by the term 'Dakṣiṇāmūrti', used in the text with flowers ("nirmālya" etc.). But that the Pāśupata is to worship 'Liṅga' in the real sense of the term is confirmed by the highest mode of Sādhanā, noted in the text. The Pāśupata must severe all ties with senses and sense-objects ("chhitvā doṣānāṃ hetujālasyamūlam" and concentrate on Śiva with undiverted attention so as to attain the blissful state. Besides, the Mathura Pillar inscription of Chandragupta II, G. E. 61 (E. I., XXI. pp. 4 ff) is a clearer evidence of this fact. It records that Uditāchārya, one Pāśupata teacher established two

images called Kapileśvara and Upamiteśvara in the Gurvāyatana. We have two Liṅgas with the portraits of Lakulī sculptured at Kārvān, showing thereby that Lakuli, a Pāśupata yogī got absorbed in the divinity of Śiva. D. R. Bhandarkar suggests that Upamita and Kapila, experts in Pāśupata yoga passed away like yogins and merged into Śiva, so they are recorded in this inscription as Bhagavat in whose commemoration Udīāchārya established two Liṅga-s in the "Teachers' shrine". He suggests the restoration of the term "gurupratimā-yutau" in place of the term "guru....." of this inscription and says that "apparently the representation shows as if Upamita and Kapila were standing each with a Liṅga on the head. Dr. D. C. Sircar differs from his interpretation of this inscription in many points but he agrees on the point of the foundation of two Liṅgas by Uditāchārya. He says that "apparently the teachers were represented as bearing a Liṅga on the head", (I. H. Qly. vol. 18, p. 271 ff). The inscription contains an address to the local Śaiva-s (according to Prof. Sircar) or to the Āchāryas, worshippers of Maheśvara (according to Bhandarkar) to take charge of the Liṅgas and worship without fear.

Some more archaeological evidences to the worship of Śiva-liṅga-s may be added here. The earliest sculpture of the Mukha-liṅga is that found at Bhitā, a Pañchamukha Linga with an inscription (c. 1st cent. B. C.) stating that it is a liṅga. (A. S. I., An. Rep., 1909-10, p. 148 and Plate LIV). The top of this liṅga is shaped in the form of a male figure only upto the bust and the other four faces are carved on the four cardinal sides of the cylindrical liṅga. This work of sculpture shows that the philosophy and physiognomy of the Mukha-liṅgas were already well established by the 1st cent. B. C. Among other later instances mention may be made of the Chaturmukha-liṅga of Sirpur (Raipur dist. Madhya Pradesh), ascribed to the 8th cent. A. D. (J. I. Hist., vol. XL, 1962, p. 163), of the Mahadeo temple of Nāchnakuṭhera (10th cent. A. D.), of Jyoti near Siddhavattam in Cuddapah dist. and of Kanouj (10-11th cent.). A new

type of Mukhaliṅgas is discovered at Kāman (old Bharatpur dist.) which was evidently a centre of Pāśupatism, as indicated by the inscription mentioning some Āchāryas with their names ending in the suffix "Rāśi". (E. I., vol. XXIV, pp. 333 ff). We learn of a Chaturmukha Mahādeva, discovered in Java and exhibited in the Indian Museum, Calcutta. (ASI., An. Rep., 1924-25, pl. 37).

Now the estoterism of the Mukhaliṅgas may be traced in the Nārāyaṇo'panişad of the Taitt. Āraṇyaka (c. 4th-3rd cent. B. C.) which was largely used by the Pāśupatas for their sacred hymns, which may be quoted here:—

Sadyojātam prapadyāmi Sadyojātāya vai namaḥ // bhave bhave nātibhave bhajasva mām bhavodbhvāya namaḥ// **"Vāmadevāya** namo jyeşṭhāyaḥ namaḥ śreşṭhāya namo Rudrāya namaḥ kālāya namaḥ kala-vikaraṇāya namo bala-vikaraṇāya namo bala-pramathanāya namaḥ sarvabhūta-damanāya namo manonmanāya namaḥ"//- **"Aghorebhyo'**-tha ghorebhyo ghora-ghora-tarebhyaḥ// sarvataḥ śarva-sarvebhyo namasti-astu Rudra-rūpebhyaḥ// **"Tatpuruṣāya** vidmahe Mahādevāya dhīmahe tan-no Rudra prachodayāt//" **Iśānaḥ** sarva-vidyānām-īśvaraḥ sarva-bhūtānām brahmādhipatir=brahmaṇo'dhipatir-Brahmā Śivo'astu Sadāśivōm//"

Now this is a prayer to the Great Lord in five different aspects, each with a certain specific attributes, which, excepting Rudra, are not possessed by the rest. Thus Sadyojāta is conceived of as Bhavo'dbhava, similarly Vāmadeva is given nine attributes, as suggested by the terms Jyeşṭha, Śreşṭha, etc. Aghora is invoked as having two attributes, Ghora and Ghoratara. Similarly, of Tatpuruşa the attributes are Mahādeva and Rudra. Īśāna is also addressed as being the supreme lord of learning, of animate objects, of the Vedas and of the Brahman and as Sadāśiva. From Sāyaṇa's commentary on these texts we know that these five mantras were addressed individually to each of the five faces of Mahādeva by those aspiring enlightenment and that four faces were turned to four cardinal directions and the fifth one towards the sky. Nowhere does Sāyaṇa assign any reason for such

orientation. He simply says that the Lord assumes such physical forms only to show mercy to the devotees.

Now it is interesting to note that the sites of the Chatur-mukha liṅgas are proved to have been seats of Pāśupatism by archaeological evidences. We have already noticed that the Pāśupata sūtras, revealed to Lakulīśa preach these mantras of the Taitt. Āraṇyaka to be used as the Vīja-mantras of the Pāśupatās. Kauṇḍinya classifies these sūtras into five sections, each ending with an exhortation to meditation. ("Atra idaṃ Brahma japet-japyaṃ nāma—etc.", Bhāṣya on 1.8). Hence we should remember how the Pāśupatas accepted the philosophy of the Taitt. Āraṇyaka and associated themselves with the liṅga-worship. Kauṇḍinya's bhāṣya contains no indication of the iconographic form attached to these invocations. The attributes of the Lord in the Sadyojātādi mantras are explained here and invoked in their formless abstractions with stress laid on Brahman, thus drawing our attention to five Brahman-s, Sadyojāta, etc. Kauṇḍinya means to say that each course of action gets stimulated by such meditation on the Brahman, presiding over these mantras. It may be noted here that though Kauṇḍinya explains none of the pañcha-mukhas in his bhāṣya, yet we get glimpses of Mahādeva having images with faces, noted above, each with a philosophical or esoteric significance. From his bhāṣya on the sūtra 1.9 it is clear that Mahādeva had also faces turned to other directions and the present sūtra is concerned with only the Dakṣiṇāmūrti, implying that there were five images (mūrti-s), having the marks (lakṣaṇa) distinguished as Vṛṣadhvaja, Śūlapāṇi, Nāndī, Mahākāla and Ūrdhva liṅga. Kauṇḍinya, while commenting on the sūtra 1.8, states distinctly that the Pāśupata disciple should invoke the image of Mahādeva on the southern side, *i.e.*, the southern face of the image of the Lord.

The forms of the Sadyojatādi mantras are also hinted at in the Pañcha-Brahmo'paniṣad where some of the attributes are given:— Sadyojāta-svarūpam representing Mahī (earth),

Puṣā (sun) etc. ; Aghora representing Dakṣiṇāgni ; Vāmadeva representing Sāmaveda, giver of success and prosperity to men; Tatpuruṣa representing Vāyu (air), father and creator of all and Īśāna representing Ākāśa (ether) and combining in Himself five Brahman-s. It is interesting to note in this connection that Īśāna is represented by the temple of Mallikārjuna-Śiva on the Śrī-Śailam peak on the Nannamalai hills of the Kurnool district. Thus from the above study it is clear that the Pāśupatas were worshippers of both the symbol (liṅga) and image (mūrti) of Śiva. "The five aspects of Śiva termed Sadyojāta, etc., are to be understood and explained in the Liṅga-form or in the Mahāśadā Śiva form of which the Liṅga is the emblem par excellence." (I. H. Qly, vol. XL, p. 176).

APPENDIX II

Further Notes on the Pāśupata System.

Here to add a few more notes on the Pāśupata system, as gleaned from Bhāsarvajña's Gaṇakārikā and its commentary called Ratna-ṭikā and from the Saḍdarśana-samucchaya of Haribhadra and of Rājaśekhara (1348 A. D.), which show the continuance of its older practices, prescribed in the Pāśupata sūtras and as explained in Kauṇḍinya's bhāsya along with its course of evolution.

Bhāsarvajña (between 940 and 980 A. D.) defines 'Guru' and his importance is insisted on as a medium of preaching this system. The word of the Guru is held superior to even the scriptures, (Ratna-ṭikā on G. K., 3). The mode of begging by the spiritual aspirant in the initial stage is clearly stated in the Ṭikā: First the approval from the Lord and the Guru. While begging, one must go on reciting the mantras and bad houses and unholy atmosphere must be shunned. Dravya (or kārya), kāla, kriyā (consecration of the image and of the disciple), Mūrti (the place just south of Śiva's image) and Guru leading to spiritual success are mentioned in the G. K. (5) as five requisites for the initiation into the Pāśupata system.

On 'charyā' (religious practice), already referred to in the Introduction of this book the Ratna-ṭikā throws new light as to the actual procedure (pp. 17-19). For two hours before the sun-rise the morning prayer should be addressed to Brahmā, Viṣṇu and Rudra. Then ashes must be consecrated with hymns to the image of Śiva. One should circumambulate Śiva and meditate on him in the shape of the Sun, looking at the ashes. Then one would submit to the Āchārya or the elder brother. Next one would go to a pure spot in seclusion, spread five kuśa grasses and stay there upto the offer of oblation to Rudra. After this he would surrender to the Lord, mutter His name and take

ashes-bath by besmearing the entire body with the ashes, noted above. Such bath should be taken also at noon and evening, while offering oblations to Rudra, of course, with a slight change in the order. Then he, while muttering, would go to the temple of Śiva, bow down to Him with devotion and proceed towards the interior (garbha-gṛha). On the right of the image he would be kneeling on ground and placing the hands on the chest, visualise Śiva and meditate. At this time he should laugh loudly. Then he would stand up, sing and dance. Next he would sit again in the fashion indicated above, meditate on Śiva and do huḍukkāra, bow down and do muttering. Again he would take deep breath thrice while laughing, go round thrice while singing and dancing, and perform solemnly thrice huḍukkāra and sixty times salutations. Next he should move thrice five kusa grasses. Thus having finished his worship and meditation of the Lord he would come out of the inner house, go round the deity thrice and do japa slowly. Then bathing in a lonely place he should also salute in order of succession all the Tīrthaṅkaras beginning with Lakulīśa and ending with Rāśikara and go round each of them. One might go round and mutter as one liked at other times but the muttering of the five-syllabled mantra is held as the source of virtue. The place for meditation should be examined in the day time and removed of dirt and impurities and when the evening comes in, the site should be cleaned with the end of a piece of cloth and purified with ashes. Then he would mutter mantras in the midst of drowsiness and awakening and continue so till he sleeps. This is the mode of worship in the first stage.

Next when the aspirant gains knowledge and gets his demerits removed and secures permission, he takes to the activities of the higher stage like krāthana, spandana and maṇṭanam, and to muttering and meditation until his mind becomes purified and fixed on Rudra. The Ṭikā insists on the continuance of this practice according to one's capacity since initiation. It forbids the conveyance of the Pāśupata

secret to one having no regard for it or to the untested hand.

Now about the Pāśupatas in the light of the Ṣaḍ-darśana-samucchaya of Haribhadra and Rājaśekhara, both of whom use almost the same terms.

Haribhadra describes the Nyāya school, called also the Yauga-s. The religious teachers of this school bear staffs, wear thick piece of cloth over the privities, cover their bodies with blankets, keep matted hair, smear their bodies with ashes, carry sacred threads, hold water-pots, take insipid food and live often in forests. They hold gourds in their arm-pits, eat bulbs, roots and fruits, devote themselves to rites of hospitality. They live with wives but those without wives are the best. (sastrīkāḥ nistrīkās-teṣūttamāḥ). They are engaged in the performance of five fires, they hold a consecrated liṅga in their hands or matted hairs. Those who rise to the highest stage of self-control move naked. They perform morning rites like cleaning teeth and feet and ablution and meditate on Śiva after smearing their bodies with ashes thrice. They salute with the mantra 'Oṁ Namaḥ Śivāya'. God is the Highest Being with the power of creation and destruction, etc., incarnating Himself 28 times as Nakulīśa and others whom also they worship as Tīrtheśa. They think that one, observing the Śaiva faith for 12 years after initiation, attains final beatitude, be he a male or a female servant. One verse of this system showing the road to salvation may be rendered here—"We worship that form of the Almighty contemplated by the ancient sages where there is neither the celestial river, cobras, the garland of skulls, the digit of the moon, Pārvatī, matted hair, ashes nor anything else. He, God Śiva alone is to be resorted to by ascetics." But God enjoying sensual pleasures is of later development and he is worshipped by those, covetous of such pleasures. Their Yoga-śāstra states that the ascetic contemplating the Lord, devoid of passions becomes passionless, whereas he who meditates on a deity, possessed of passions becomes definitely possessed of passions.

Haribhadra says that these characteristics of the Nyāya

school, *viz.*, marks, dress and concept of God are also equally shared by the Vaiśeṣikas. These two schools differ slightly only in pramāṇas and categories. Both are called ascetics but on account of the difference in practices are divided into four classes, Śaivas, Pāśupatas, Mahāvratadharas and Kālamukhas. Their subdivisions are known as Bharaṭas, Bhaktas, Laiṅgikas, Tāpasa-s, etc. ("Teṣām-antarbhedā Bharaṭa—").

Thus we mark the gradual evolution of the Pāśupata system. In early times there appears to have been only one sect called Pāśupata among the worshippers of Śiva. The Mahābhārata mentions only the Pāśupata as one of five systems of philosophy and no other Śaiva sect. The Purāṇas (Vāyu, Liṅga) also refer to Pāśupata Yoga and the disciples of Lakulīśa Pāśupata. Yuan Chang speaks of Pāśupata (Po-shu-po-to). In later times, however, we hear of more than one sect. The distinction between the Śaivas and the Pāśupatas became wide enough to be noted by Bhāskarāchārya (between 850 and 950 A. D.), Aparārka (12th cent. A.D.) and others. Haribhadra speaks not only of the common characteristics between the Naiyāyika-s and Vaiśeṣika-s known better as Śaivas and Pāśupatas respectively but also of four divisions among the worshippers of Śiva, noted above. He notes as well their four subdivisions ("teṣām-antarbhedā Bharaṭa—"): Bharaṭas, Bhakta-s, Laiṅgika-s and Tāpasa and others. It is interesting to note here that the Bharaṭas, irrespective of caste were allowed to undergo the vow (vrata). Any one taking the vow with the earnestness of a devotee of Śiva may be a Bharaṭa. ("Bharaṭānāṁ vratādāne varṇavyakti-r-na kāchana/ Yasya punaḥ Śive bhakti-r-vratī sa Bharaṭo bhavet//."). In all the sacred places of this school the Bharaṭa-s would conduct the worship, while others bow from a distance. From this we may not be unreasonable to surmise that the restriction of caste in the Pāśupata initiation, as referred to in the Sūtras and Kauṇḍinya's bhāṣya, avoiding women and Sūdras was gradually loosened in the subsequent period at least among the Bharaṭas—when the influence of Vaiṣṇavism might have exercised some influence on other

sects. The celibate ascetics were always respected as the best but Haribhadra tells us of Śaivas, living with wives as well, indicating thereby the existence of lay-worshippers of Śiva. The influence of bhakti-vāda is also keenly felt when one, even a male or a female servant is assured of the full beatitude simply by the observance of the vow for twelve years after initiation in the Śaiva faith. (Ṣaḍ-darśana-samucchaya of Haribhadra).

However, the Lakulīśa-system (as traced in the Introduction) was supported by the Pāśupatas all over India, both in North and South India. It should be noted that in S. India the Kālamukhas also seem to have followed this system, as evidenced by Rāmānuja who speaks of the holding of the club (laguḍa-dhāraṇa) as one of their characteristic practices. In South India the Pāśupatas seem to have been split into two groups, old and new later on, as evidenced by the inscription (Ep. Carn, vol. XII, p. 45) found at Goṭnakere in the Tiptur tāluk, Mysore, dated in 1285 A.D. mentioning the donors as supporters of the new Lakuḷa 'samaya.' D. R. Bhandarkar would have us believe that Chilluka, mentioned in the Hemāvatī inscription (Ep. Carn, vol. XII, p. 92) "recast the doctrines of Lakulīśa into a new system". ("An Ekliṅgji stone Inscription", J.B.R.A.S., vol. 22, p. 164).

APPENDIX III

SOME OTHER ŚAIVA SUB-SECTS

Here is an attempt to draw a brief outline of some other Śaiva sub-sects:—

(i) *Heterodox Pāśupatas.* The account of Dakṣa-Yajña (Mbh, XII, 283 ff) shows the existence of another form of Pāśupata Śaivism, quite opposed to the Vedic practices and the so-called Varṇāśrama-dharma, as Śiva says: "In the days of Yore, O Dakṣa, this auspicious religion called Pāśupata had been found out by me." The description of Vīrabhadra and Mahākālī emerging out of the bodies of Śiva and Umā respectively is also interesting enough to draw our attention to the non-Vedic or un-Aryan character of Śiva and some scholars think of their origin among the Dravidians or the Proto-Austroloids. The archeological evidences, previously mentioned, show that in the early centuries of the Christian era Śaivism was very strong in western and N. W. India. Some seals of the pre-Gupta age (specially the oval seal No. 39, unearthed at Basarh) prove also the strength of this sect in Eastern India. The Mahābhārata refers to the prevalence of also the heterodox Pāśupatism in the same region, sanctioning human sacrifice. Jarā-sandha of Magadha is noted therein as confining the kings he conquered in the house of Paśupati ("Paśupater gṛhe") with the intention of sacrificing them to Mahādeva. (cf. Muir, Original Sanskrit Texts, iv, pp. 244 f). Dr. Altekar draws our attention to "a sculpture at Mathurā," belonging to the Gupta age, "showing a devotee offering his own head to Śiva". The practice of human sacrifice is also referred to by Bāṇa, Bhavabhūti and Yuan Chwang as prevalent among the Kāpālikas.

(ii) *A new sect* (forerunners of the Aghorapanthins).

Dr. S. Chattopadhyaya draws our attention to a new sect, as reflected in the Śāntiparvan of the Mbh, ch. VII, where

Aśvatthāmā is described as worshipping Śiva-Mahādeva with a hymn and as ready to offer himself as a sacrifice to the deity when a chariot descends from heaven containing some creatures, noted as "drinkers of blood and fat". From the same source we learn that they won the companionship of Bhava by worship with vedic mantras, with brahmacharya, with ascetic austerities and with self-restraint. Thus we may assume that "there arose among the orthodox Śaivas a sub-sect that became associated with various horrible practices inasmuch as it is stated that these creatures were the drinkers of blood and fat, which clearly reminds us of the Aghorapanthins of the later days". (Evolution of Theistic sects in Ancient India, 1962, p. 77).

(iii) *Ardhanāriśvara and Hari-Hara sub-sects.* The concept of Ardhanārīśvara may be traced even in the Ṛgvedic story of Yama and Yamī, in the Bṛhad-upa, (1,4) and Kaṭha upa, (13,7) where Ātman or Prajāpati is noted as assuming a bi-sexual form for the purpose of creation. It had its antiquity in vedic symbolism, described as Agni-Soma, Strī-Pumān, Kumāra-Kumārī, etc. The R.V. (1.164.16) states : "What you describe to me as Male are in reality also female". Vedic Rodasī became Ardhanārīśvara in the Purāṇas.

Some scholars think that the Ardhanāriśvīra figure is and attempt of the North Dravidian stock to bring forth the fertility of the earth goddess. "The fertility of the soil was supposed to depend upon the periodical marriage of mother earth with her male consort". (E. R E., V, pp. 4-5). But on closer scrutiny we may say that the closer touch between the Śaivas and Śāktas evidently gave rise to a new sect of Ardhanārīśvara and Hari-Hara. Numismatic evidences prove that in the Kushāna age the Śaivas shook hands with rival sects like Śāktas and Vaiṣṇavas. Dr. V. S. Agarwala draws our attention to the figure of Ardhanārīśvara of the Kushāna age, found at Mathurā, which is the earliest iconographic form of Śiva's 'ardhāṅga' aspect. The sculpturing and worship of

this form raised its head when the rival sects came to a compromise, as reflected in the Purānas. Viṣṇu says in Vāmana-P. that he and Śiva are one. The Bṛhannāradīya-P. conceives of this Ardhanārīśvara as a person of half black and half yellow form (2.73.49). In Liṅga-P. (II.73. 49). Brahmā asks Śiva to divide his body into two halves. The Mārk. P. (50.10), Matsya-P. (260, 1-10) and Śiva-P. (Vāya. saṃ, ch. 15) refer to this composite form, giving to it a metaphysical exposition and an iconographic formulation. We have so many figures of this deity, sculptured at Bādāmi, Mahābalipuram, kumbhakoṇam during the chola period and also at Conjeevaram in the 7th cent. A.D. (Gopinath Rao, E. H. I. cons. Plates No. XCIV, XCV, XCVI, XCVII, and XCVIII). The reconciliation of Śiva and Śakti is best expressed in Raghu, I.I. of Kālidāsa. The Gangdhar stone inscription (480 V. E.) shows how "a certain Mayūrākṣaka, minister of Viṣṇu-Varman built a temple of Viṣṇu and also a temple of divine mothers," (C.I.I., iii, p. 47). From the Nagarjuni hill cave ins. (C.I.I., iii, pp. 224-225) we learn that the Maukhari cheif Anantavarman installed a wonderful image of Śiva and Devī, evidently Ardhanārīśvara. The image of Ardhanārīśvara, carved in a cave temple of Elephanta (C. 9th cent. A.D.) shows the artistic expression of both the terrible and beneficent aspects of Śiva and of His Śakti.

The concept of Hari-Hara appears for the first time in the Harivamśam: Mārkaṇḍeya says to Brahmā, "He who appears as Viṣṇu is Rudra. .....Bestowers of boons, creators of the worlds, self-existent they are the composite being, Ardhanārīśvara." In Vanaparvan Arjuna praises Śiva : "Adoration to Śiva in the form of Viṣṇu to Viṣṇu in the form of Śiva, ... to Hari-Rudra." In Śantiparvan Kṛṣṇa says that when Mahādeva is worshipped, the god Nārāyaṇa will also be worshipped. This reconciliation of Śiva with Viṣṇu seems to be based on the re-discovery of the identity of Rudra, Agni with Āditya, another modification of Agni, as found residing in the sky. The vedic Agni becomes Rudra or Śiva, and

the Vedic Āditya becomes Viṣṇu in the Purāṇic period. The figure of Śiva holding a 'chakra' along with a 'triśūla' and 'Vajra' is found carved on a coin of Huviska and Dr. J. N. Banerjee says that this figure "shows the beginning of the interesting composite icon of Hari-Hara of the subsequent age". (D. H. I., p. 124). The coins of the Śaka-Parthian and Kushana rulers show how they preferred the cult of syncretism. (D. H. I., 2nd ed., XII, pp. 542-44). The Nicolo seal, ascribed to the period not earlier than the 5th cent. A.D., as read and explained by Ghirsman shows how a Huna king worshipped an image, a syncretic figure of Śiva, Viṣṇu and Mihira (Sūrya). Of many images of Hari-Hara one, found carved on the wall of the cave-temple at Bādāmi (6th cent. A.D.) possesses four hands, its right-half represents Hara, while the left half Hari. (PL. XCIX, E. H. I.). Hari-Hara is also described in Bṛh, Nār. P. (II. 73. 2. 15) and Matsya-P. (2. 60. 21-27). The Hari-Hara pillar relief, from Sāhābad diśt. (Fig. 24) preserved in the Patna museum of the 7th cent. A.D. also speaks of the popularity of this sub-sect in E. India.

The foreign rulers like the Śakas and Kushānas, as shown above, did their best to reconcile rival sects and their efforts might have had enough influence on masses, which led to the rise of such composite groups like Ardhanārīśvara and Hari-Hara. The infiltration of the Muslims in India played no less role in the direction of establishing unity and synthesis among these various rival religious sects, as evidenced by the works of smṛti and philosophy of this period. Kṛṣṇa miśra (11th cent. A.D.) says in Prabodha-Chandrodaya, Act V : "Āgamānāṃ cha tattvaṃ vichārayatām-avirodha eva." Sāyana-Mādhava and Madhusūdan Sarasvatī preaches the same lesson.

(iv) *Kāshmira Saivism.* While the Śaivas in South India were propagating their faith through their hymns or prayers, Kāshmira gave rise to a new type of Śaivism in the early medieval period through a number of Śaiva saints whose cult or philosophy was completely free from the defect of an

extremist path of breaking all traditions. Vasugupta was the first to guide in the 9th cent A.D. He was the disciple of Śiva Śrīkaṇṭha who is known to be the founder of the Āgamas and author of Śiva-sūtras, (Supra, p. 8). Tradition mentions various ways of revelation of Śiva-sūtras to Vasugupta R. G. Bhandarkar, however, opines that Vasugupta was himself the author of Śiva-sūtras.

Vasugupta with his disciple Kallaṭa composed also the Spandatārika, the authentic source of Śaiva-cult of Kashmira. Somānanda, another disciple of Vaśugupta preached the philosophy of his guru, known as Pratyavijñā through the book, Śiva-dṛṣṭi. But his disciple Udayākara (=Utpalachārya) made a clearar exposition of this philosophy in Īśvarapratyavijñā-Kārikāvalī or Sūtrāvalī. The 11th cent. A. D. witnessed the rise of two scholars—(i) Bhāskara in the line of disciples of Kallaṭa writing a commentaty, vārtika on Śiva-sūtra ; and (ii) Abhinavagupta in the line of disciples of Udayākara, writing various bhāṣyas on works of Udayākara. Kshemendra, disciple of Abhinavagupta wrote Vimarṣinī, a commentary on Śiva-sūtra.

Now to enquire into the philosophy of Spanda and Pratyavijñā-śāstras. The Spanda-theory states that god has not to depend on any subordinate cause for the creation of the world. Some scriptures postulate Karman and Pradhāna as the subordinate cause of creation. The Vedānta-sūtras establish God Himself as the material cause of creation. The Spanda-theory rejects these views and also even the Māyā-doctrine of Śaṅkara in its entirety. It holds that God is quite free and independent and His will-power is enough to create this universe which is nothing but His reflection. There is no real distinction between God and the Universe. As the reflections of the animals or houses on a crystal mirror do not create any line or stain on it, so this world becomes reflected in Him but does not pollute His greatness. The Spandaśāstra does not believe in the Vedanta theory that God is the material cause and this objective world is but His manifestation.

Vasugupta says that Mahādeva is a superfine artist to draw the portrait of this world without using any instruments of drawing. Like an enlightened Yogin, the Highest God Śiva creates, simply by will-power, this world without the help of any material (for Pāśupata view, *see* p. 33). The Advaitavāda is accepted by the two branches of Kashmira-Saivism preaching the philosophy of trinity, *i.e.*, three elements of Paśu, Pāśa and Pati. Pati (Śiva), by his wonderful power, appears as many paśu-s. The paśu-s lie in the state of sleep or waking by His another power While sleeping, a paśu becomes occupied with three sorts of impurities, āṇava, māyīya and Kārma, which are known as pāśa. A paśu may wake up by strenuous efforts under the guidance of a Guru and then he relishes the joy of eternal truth and becomes Paramātman or God. This state of realising the identity between Paśu and Pati is called "Bhairava" in the Śiva-sūtra and its bhāṣya.

The Pratyavijñā-theory agrees with the Spanda-theory, noted above, on the creation of this world by God and the inter-relation between the two. But it adopts a new method of explaining the state of realisation of the identity between God and Paśu or Jīva. According to this theory a Jīva may realise the beatitude only by the process of recognition of God in himself. This power of recognition of a Jīva is apparently equal to the power of God but as a matter of fact everything depends on the power of God who is to illuminate. "Tasya bhāsā sarvam-idaṃ vibhāti." (Kaṭha, Upa, V. 15). There is no fundamental difference between a Jiva and God but a jīva can not realise this state of identity only because he is shrouded in darkness of ignorance. As a young girl, though enamoured with the beauty or quality of an unknown youth simply by hearing reports from others, does not enjoy even when brought to him but becomes enraptured with joy when his identity is disclosed to her, similarly a jīva relishes the joy of God when he is free from impurities by the guidance of his guru. Thus while the Spanda-theory stresses on efforts etc, technically called Bhairava, the Pratyabhijñā insists on the

state of realisation of identity between God and Jīva simply by the process of recognition. (*See* "Kashmir Śaivism" by Jagadish Chandra Chatterjee). Thus the Śaivas of Kashmira did not accept the path of extreme practices of the Pāśupatas or Kāpālikas and they did not insist on seats or breathihg exercises of the Pāśupatas. (S.D.S. 90).

(v) *Liṅgāyats* or *Vīra-Śaivas*. Besides the Āgamānta Śaivas and Śuddha Śaivas whose cult and philosophy have been treated in the Introduction on the basis of Śaivāgamas and Vāyavīya saṃhitā respectively, we come across the rise of another subsect, Liṅgāyats in the medieval age in South India. Opinions differ as to when this subsect had its birth, but there is little doubt that it organised itself in a later period, because it is not mentioned in the works of Śaṅkara, Vāchaspati, Ānandagiri and Mādhavāchārya. The carrying of a Śiva-liṅga is the compulsory duty of a Liṅgāyat. This practices is also conspicuous by its absence in any older texts of S. India and this confirms its late origin. But some of the religious principles of this sect are found discussed in the Sūtasaṁhitā of the 6th cent. A.D. The custom of carrying a Śiva-liṅga is heard of as early as the days of Bhāraśiva, rulers of some parts of N. India in the pre-Gupta age. However, it is hard to find any connection between these earlier practices and those of the Liṅgāyats.

Some think of Basava as the originator of the Vīraśaivas or Liṅgāyats. He was a Kanarese Brahmin and expressed his wonderful power since his early years. He became the minister of Vijjala (na)-rāya, the Chalukya king of Kalyan (1157-1167). From the Basava-purāṇa and a Jaina text Vijjalarāyacharita we learn that Basava was an eminent member of the Vīraśaiva sect, while Vijjala was a Jain. Basava helped the Vīraśaiva saints with money even from the royal treasury in his own responsibility and thereby incurred the displeasure of the king who was ultimately killed. Basava did his best to serve this sect. He did not write any book but many Kanarese expressions and proverbs, ascribed to him, speak of his whole hearted devotion to Śiva, though, of course,

they are silent on Ṣaṭ-sthala etc. The story of the birth of Nandī as Basava (=Sk. Vṛṣava), as told in the Basava-purāṇa indicates that Basava was born to reorganise this sect which might have had its origin earlier than the 12th cent. Dr. J.N. Banerjee is justified to remark that Basava was successful in enhancing the social prestige of the Śaivas and particularly the Vīra-Śaivas by the exercise of his political power, though his contributions to this cult and philosophy are negligible. (Pañchopāsanā, p. 207).

Now, if Basava is accepted as the reorganiser, the question remains who is the founder of this sect. Dr. Fleet suggests the name of one Śaiva saint, Ekānta Rāmāyya as the founder. R.G. Bhandarkar, however, establishes from the Purāṇa that this sect was founded by a family of brahmin gurus, some of whom bore the title of "Ārādhya" and perhaps this sect was originally known as Ārādhya. But the brahmanical influence of these gurus was not accepted by the Liṅgāyats of the subsequent period, who were devoted to new ideas, clothed in technical terms, Sthala, Aṅga, Liṅga, etc. We may not be wrong to presume that the rise of this sect took place not much long before Basava.

The Liṅgāyats were of two groups, the higher called Liṅgī brāhmaṇa and the lower group which served the higher one. The higher group was again sub-divided into two, Āchārya and Pañchama. The Āchāryas acted as priests and also as gurus to the Pañchamas. According to another account the Liṅgāyats were divided into four groups—Jaṅgama, Śīlāvanta, Vanjiga and Pañchamaśālī. The Jaṅgamas acted like the Āchārya-Liṅgins as the priests and were held in high esteem in the society. Some of them were called 'Virakta' (averse), they took to celibacy, austerities and meditation and became the heads of maṭhas. They accepted wandering life and moved to Śaiva pilgrimages. Others became householders and acted as priests. They undertook initiation as "Liṅga-svāyatta-dīkṣā" but they did neither carry any sacred thread nor mutter the Gāyatrī ṛc. The Gāyatrī ṛc which they muttered

was the mantra "Oṁ namaḥ Śivāya". Since their initiation ceremony they carried the Śiva-liṅga in their necks and worshipped it regularly. They read also the Śiva-Gāyatrī, *i.e.*, the usual Gāyatrī ṛc ending in "Tan naḥ Śivaḥ prachodayāt". It is interesting to note that this initiation was open to even females. Thus the social organisation and practices signify the brahmanical influence on this sect. But some think that the Liṅgāyats brought about some reforms in the society. They abstained from smoking and taking of wine and meat. Widow-marriage was in practice and women were held in high esteem in their society. They did not reject the Vedas but the Basava-purāṇa was of the highest authority to them. The supremacy of the brahmins was rejected and caste-distinction was not so rigid with them. They believed that they would merge in Śiva after death.

Now about their philosophy. Śiva is none but Brahman, one without the second. He is also called "Sthala", because "Stha" indicates that the seed cause of this universe like Mahat, etc., lies (sthā) in Him and the "La" means that the universe merges (lī) in Him during the hour of desolation. Moved by the inherent energy He divideds Himself into "Liṅga" and "Aṅga"—*i.e.*, Rudra-Śiva and Jīva respectively. The inner energy of Śiva is also, by His mere will, divided into "Kalā" which resorts to Śiva and into "Bhakti" which, being resorted to by the Jīva, brings liberation. Bhakti is the only link to connect Liṅga-sthala or Śiva with Aṅga-sthala or Jīva. The Liṅga-sthala again assumes six different forms, known collectively as "Ṣaṭ-sthala" (cf. S.N. Dasgupta, Hist. Ind. Phil., vol. V, pp. 57-60) on which R.G. Bhandarkar remarks—"It will be seen that the original entity becomes divided into God and the individual soul by its innate power, and the six forms of the first, that are mentioned, the various ways of looking at God." (V.S.M.R.S., p. 136).

Bhakti, as the secret of spiritual success is the main feature of Aṅga-sthala. This is of three stages. The first stage is "Yogāṅga" when the individual gets immense joy

by contact with Śiva. It is again two-fold, 'aikya' and 'śaraṇa' ; by 'aikya' the jīva gives up egoism, becomes indifferent to life and offers himself to God and ultimately gains cheerfulness. The second stage is "bhogāṅga" when one enjoys union with Śiva and the third stage is "tyāgāṅga" when the jīva rejects this life or world as mere transitory and false. In this last stage again we have two sub-groups Māheśvara and Bhakta. The Māheśvara sticks to vratas, and niyama-s to regulate himself and never swerves from the moral path. The Bhakta observes all rites with a detached mind and lives an indifferent life. It is interesting to note that though the jīva of yogāṅga-bhakti feels identity with Śiva and relishes the highest joy, the eternal identity or one ness between Jīva and Śiva is not admitted here and there lie the difference in attitude of this sect from that of the Advaita theory of Śaṅkara. The Vīra-Śaiva doctrine propounds that a jīva is another eternal form of Śiva and so it may be taken to be more influenced by the qualified monism of the Śrī Vaiṣṇava sect. Both insist on bhakti and moral conduct for spiritual success. Śripati says that every person may attain Brahma-Vidyā by accepting the creed of Pāśupata yoga. Unlike Śaṅkara he introduces the necessity of bhakti along with knowledge.

Thus the above analysis shows that all the three Śaiva sects of S India. Āgamānta, Śuddha and Vīra were guided by their Āchāryas, bent on philosophical speculation. The Āgamānta and Vīra-Śaivas took to such practices and disciplines which may be compared to the vedic ones, though they did not always give much importance to the vedas and their philosophy was influenced by dualism or dvaita-vāda and qualified monism respectively. The Āgamānta-s accepted some vedic rituals in course of time, though at first they called themselves unvedic in character. The Vīra-Śaivas maintained class-distinction between brahmins and non-brahmins even among themselves, though they did not recognise the supremacy of the brahmins following the vedas. The Śuddha-Śaivas felt proud to think of themselves as vedantic and they were also much influenced by the qualified monism.

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ERRATA

Page	Line	read	for
5	13	"Śivādibhyo'ṇ"	"Śivādibhyo'n
	19	Curtius	Curtus
	20	Diodorus	Deodorus
7	19	organ together.	organ.
17	1	Light	eight
21	36	destroyer	destroyeer
22	33	Kriyoparamalakṣaṇam	kriyoparalakṣaṇaṃ
23	4	known	know
28	16	aggression	agression
53	footnote	i.e.	is
62	7	Dakṣiṇāmūrti	Dakṣiṇamūrti
68	19	accepted	accepting
76	fn.	anekānta	anekanta
93	5	everywhere.]	everywhere.
,,	7	37.	37.]
99	34	kārya	kāryua
112	23	qualified	are qualified
124	14	means	Means
128	24	throat	throot
,,	fn.	asleep	aslup
147	2	with	wish
154	30	is	i.e.
156	fn.	with him	him
157	5	"Maitraḥ".	"Maitra."
177	26	conquered	conquerd
178	10	purchase	peurchase
179	32	objects	objeets
180	33	is	ts
181	3	with	wish
183	15	nowhereelse	nowherelse
192	fn.	Kālo	Kalo Rudraḥ
		sṛṣti	sṛṣt